DECREE OF INDICTION

of the

FIRST DIOCESAN SYNOD

OF SAINT-BONIFACE

EMILE YELLE, P. S. S.

BY THE GRACE OF GOD AND THE APOSTOLIC SEE,
TITULAR ARCHBISHOP OF ARCADIOPOLIS,
COADJUTOR *"cum futura successione"* OF ST. BONIFACE.

To the secular and regular clergy of the St. Boniface diocese, greeting and blessing in Our Lord.

In order to comply with the prescriptions of Holy Mother Church and to answer the obligations of Our pastoral care, We have decreed to hold our first Diocesan Synod on the twenty-fourth, twenty-fifth and twenty-sixth days of the month of October in the present year.

By the present decree, We officially convoke the solemn assizes for the twenty-fourth day of the month of October, in the Saint-Boniface cathedral, at ten o'clock, A. M.

By virtue of Our authority, We convoke all parish-priests and all seculars of the diocese: We convoque also a representative of each of our clerical religious communities, which representative will be designated according to canon 358, No. 1, 8°. To all, We make it a grave duty of being personnally present: any one who might be prevented for good reasons, will have to make known, in time, the cause of his absence, according to canon 359.

We earnestly invite to the Synod other clerics, secular and regular, who are not otherwise convoked, except those who should be obliged, during that time, to assure the parochial ministry.

To all seculars and regulars convoked and invited, who will be present at the synodal sessions, We grant deliberative voice within the limits of canon 362.

On the twenty-fourth day of October, at ten o'clock, a solemn mass opening the Synod will take place at the cathedral, followed by the prayers prescribed for the occasion

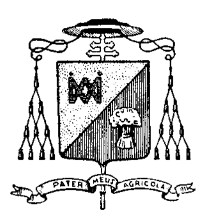
in the pontifical. When the profession of faith has been made by the members present, the appointment of Synodal Judges, Synodal Examiners and Parish Priests Consultors will be proceeded with.

The sessions that will follow, will be devoted to questions of discipline, that have already been studied since two years, in our meetings for priests which have fulfilled the part of pre-synodal commissions. The material of our future Synodal Statutes will then be offered for consideration to the clergy, gathered in a deliberative assembly, according to regulations provided by the order of the day.

The sessions will come to a close with a solemn mass of thanksgiving, followed by the prayers prescribed by the pontifical for such circumstances.

In order to call the heavenly blessings on this memorable assembly, We command that from the date of publication of this present decree until the twenty-sixth day of October inclusively, the collect *"de Spiritu Sancto"* be added to the collects of the mass, according to rubrics. Besides, it is Our will that in all churches and chapels of the diocese, the *"Veni Creator"* be sung at the principal mass on Sunday, October the twenty-second, and the *"Te Deum"* at the principal mass on Sunday, October the twenty-ninth; the faithful will be invited to join in our supplications.

Given at Saint-Boniface, on the feast of St-Matthew the apostle, the sixth anniversary of Our episcopal consecration, the twenty-first day of September of the year nineteen hundred and thirty-nine, under Our hand and seal and the countersign of Our Chancellor.



† EMILE YELLE, P. S. S.
Archbishop Coadjutor of St. Boniface.

By command of His Excellency
the Archbishop Coadjutor of St. Boniface,

Antoine d'ESCHAMBAULT,
Chancellor.

DECREE OF PUBLICATION AND PROMULGATION

of the

FIRST DIOCESAN SYNOD

OF SAINT BONIFACE

EMILE YELLE, P. S. S.

BY THE GRACE OF GOD AND THE APOSTOLIC SEE,
TITULAR ARCHBISHOP OF ARCADIOPOLIS,
COADJUTOR *cum futura successione* OF ST. BONIFACE.

To the secular and regular clergy of the Diocese of St. Boniface greeting and blessing in Our Lord.

The text of the Synodal Constitutions which has been made known to you at the time of our first Diocesan Synod, on the 24th and 25th days of October last, has been reconsidered and corrected according to the suggestions you have made to Us during those solemn assizes. We offer you presently the final text of it, which We want to promulgate by the present decree.

Owing to these causes, after having invoked the Holy Name of God, We have commanded and command what follows:

1. We publish and promulgate the present Synodal Constitutions which become law in the diocese of St. Boniface; they will begin to have force of law on Holy Easter Sunday, March the 24th, 1940.

2. We make it a duty to all priests employed in the diocese to take cognizance of the Synodal Constitutions in order to observe them and see that they are observed from the date mentionned above. We ask religious communities to take cognizance of the articles that concern them and to observe the prescriptions thereof.

3. Articles 262 to 265 have been promulgated during the Synod and will have force of law from the month of January 1940.

4. Faculties, authorizations or exemptions already granted, either orally or in writing by the diocesan authority,

will be upheld after Easter Sunday, 1940, in as much as they are conform to the Synodal Constitutions. It will be necessary to obtain in writing before Easter Sunday, 1940, those exemptions that will be needed.

5. Priests who attend to missions will have to hand the Archdeacon, before Pentecost Sunday, May the 12 th, 1940, the report demanded at article 77, § 3: they will indicate in this report the revenues and expenses of these missions.

6. From the day on which the present Constitutions become law, all anterior dispositions either diocesan or parochial, legal or customary, contrary to these Constitutions are abrogated, except those immemorial customs which We should judge fit to maintain.

Given at Saint-Boniface, on the feast of the Immaculate Conception of the Blessed Virgin Mary, the eighth day of December of the year nineteen hundred and thirty-nine, under Our hand and seal and the Countersign of Our Chancellor.



† EMILE YELLE, P. S. S.,
Archbishop Coadjutor of St. Boniface.

By command of His Excellency
the Archbishop Coadjutor of St. Boniface,

Antoine d'ESCHAMBAULT,
Chancellor.

SYNODAL CONSTITUTIONS

OF THE

DIOCESE

OF

SAINT-BONIFACE

BOOK ONE

CONSTITUTIONS, PRIVILEGES AND DISPENSATIONS

Art. 1. — The present Constitutions have the force of law in the diocese. They supplement the general discipline of the Church in adapting it to the particular and actual needs of the clergy and the faithful.

Art. 2. — All clerics — including the clerics not incardinated who fill any ecclesiastical office in the diocese — are obliged to know well the Constitutions.

Art. 3. — § 1. — The prescriptions of the Ordinary are promulgated either by circulars or by the "*Cloches de Saint-Boniface*".

§ 2. — They come into force on the date indicated on the circular or on the number of the "*Cloches de Saint-Boniface*", unless another time is expressly stipulated in it. (1)

Art. 4. — § 1. — Parishes, mission points and missions: colleges and convents; other establishments administered by an almoner, chaplain, or a superior, should keep in their archives the collection of episcopal documents, a copy of the *Synodal Constitutions,* and the "*Cloches de Saint-Boniface*".

§ 2. — In parishes, mission points and missions, the subscription to the "*Cloches de Saint-Boniface*" and the copy

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(1) References to the laws of the Church are to be found in the French text.

of the *Synodal Constitutions* kept in the archives, are at the expense of the parish, the mission point or mission.

Art. 5. — § 1. — A diocesan Commission of interpretation supervises the observance of the diocesan discipline. It is under the immediate jurisdiction of the Ordinary who appoints to it a certain number of consulters.

§ 2. — The Chancellor is by right, its secretary: to the secretary are addressed questions relating to diocesan discipline.

§ 3. — The declarations of the Commission have not the force of law until they have been promulgated by the Archbishop who reserves to himself the authentic interpretation of the synodal Constitutions.

Art. 6. — § 1. — Priests approved by the Ordinary to hear confessions have the general authorization to use privileges and powers which are conferred on them by their title of director, benefactor, or member of Third Order, Confraternity or pious Union.

§ 2. — Those who obtain powers by personal titles should ascertain, before using them, that the rescript does not require the permission or the approval of the Ordinary.

Art. 7. — It is usual to ask through the intermediary of the diocesan Chancery the privileges and dispensations which one wishes to obtain from the Holy See for the external forum.

BOOK TWO

PERSONS

TITLE I — THE GREEK RUTHENIAN RITE, RANK, THE PRIVILEGE OF THE FORUM

Chap. I — The Greek Ruthenian Rite

Art. 8. - Rite. — § 1. — The child should be baptized in his father's rite; or, in his mother's if the father is not a Catholic.

§ 2. — The child remains in his father's rite or his mother's even if he was baptized in another rite, by fraud, by necessity or by privilege.

Art. 9. - Change of Rite. — The faithful who wish to change their rite should communicate with the Apostolic Delegate through the intermediary of their proper Ordinary.

Art. 10. - Reception of the Sacraments. — § 1. — The faithful receive the sacraments in their church and according to their own rite; if they cannot have recourse to a priest of their own rite, they are not, on this account, dispensed from receiving the sacraments or from assisting at Mass, when they can go to a Catholic church of another rite.

§ 2. — The fact of a Catholic, frequenting a church of a rite different from his own or receiving the sacraments in another rite, does not in the least, change the rite of that Catholic.

Art. 11. - Baptism. — For children of the Ruthenian rite, born in Canada, the ordinary minister of Baptism is

the pastor of the child's father; if the father is not a Catholic or if the child is illegitimate, the minister is then the pastor of the mother.

Art. 12. - Confession. — Any Catholic may go to confession to a priest of any Catholic rite whatever, provided that the priest be approved by his proper Ordinary to hear confessions.

Art. 13. - Reserved Case. — § 1. — In the whole territory of Canada, the Ruthenian Ordinary has reserved to himself absolution in the following case: the fact of Catholic parents sending their children to a non-Catholic school when in the district there is a Catholic school accessible.

§ 2. — A priest of the Latin rite, who is not in the circumstances foreseen by canons 899, § 3, and 900, must obtain the necessary faculties from the Ordinary of the Ruthenians to absolve in this case.

§ 3. — The Latin priests who are in places and in circumstances foreseen by articles 26 and 27, have this faculty in virtue of article 25.

Art. 14. - Communion. — § 1. — Any Catholic may receive Communion in any Catholic rite whatever.

§ 2. — Moreover, in an urgent case, any priest, observing the rubrics of his own rite, may give communion to the faithful of any Catholic rite whatever, using the Holy Eucharist consecrated under the species of either unleavened or leavened bread.

Art. 15. - Easter Communion. — § 1. — Easter Communion, fulfilled in a different rite is both valid and licit.

§ 2. — The faithful who comply with the precept of Easter Communion in a different rite or outside of their parish church should inform their pastor of the fact.

§ 3. — The priests should invite the faithful to comply with this precept in their own parish church.

Art. 16. - Viaticum. — Except in the case of necessity, the proper pastor is the ordinary minister of Communion in Viaticum.

Art. 17. - Funerals. — The church where funerals are to take place is determined by the rite of the deceased, even when it is a question of a family whose members are of different rites.

Art. 18. - Fasts and Feasts. – Greek Ruthenian Catholics may, for the observance of fasts and holy days of obligation, follow the custom of the Latin church of the place; but they do not, on this account, change their rite.

Art. 19. - Mass of Obligation. — § 1. — The faithful are invited to assist at the liturgical ceremonies of the church of their own rite.

§ 2. — To comply validly and licitly with the dominical precept, the faithful may assist at Mass celebrated in any rite whatever, in a church, in a public or semi-public oratory, or in the open air.

Art. 20. - Mixed Associations. — Associations of the faithful who belong to different rites, are under the jurisdiction of the Ordinary who appoints the moderator or the director of the association.

Art. 21. - Marriage. — § 1. — A marriage between two Catholics, one of whom is of the Latin rite and the other of the Ruthenian rite, should be celebrated before the proper pastor of the woman and according to her rite.

§ 2. — At the time of the marriage or at any other moment during the lifetime of her husband, the woman may change to her husband's rite. On the death of her husband she may return to her proper rite.

Art. 22. - Dispensations. — § 1. — In the case of marriage, when a dispensation is to be asked, the request should be made to the proper Ordinary of the intended wife.

§ 2. — The Ordinary of Saint-Boniface is delegated by the Ruthenian Ordinary to grant dispensations on the occasion of marriages celebrated in the places and in the circumstances covered by articles 26 and 27.

Art. 23. - Latin Priests. — Priests of the Latin rite should in no way influence the faithful of the Ruthenian rite to change to the Latin rite.

Art. 24. - Oriental Clerics. — § 1. — An Oriental cleric, no matter what his dignity or degree happens to be. should be authorized previously by the Sacred Congregation for the Oriental Church and by the Ordinary, to collect alms or solicit Mass fees in the diocese.

§ 2. — In practice, the presence in the diocese, of a cleric of the Oriental rite should always be brought to the attention of the Ordinary unless it is a question of a Greek Ruthenian cleric in the service of the Ruthenian Ordinary of Canada.

Art. 25. - Ruthenians and Latins. — To assure the faithful of the Ruthenian rite the administration of the sacraments, when priests of their own rite are not available, the Ruthenian Ordinary of Canada, after an understanding with the Archbishop of Saint-Boniface, has granted the Latin Ordinary and the Latin priests of the Diocese of Saint-Boniface the powers enumerated in articles 26, 27, 28. These powers should be exercised in the circumstances indicated in the same articles.

Art. 26. — § 1. — In the places of the diocese WHICH ARE NOT VISITED BY A RUTHENIAN PRIEST, Latin priests (pastor, curate or missionary) will have, as long as this state of affairs lasts, the power of administering (in the Latin rite) the sacraments of Baptism, Extreme Unction, Communion in Viaticum, to remove a reserved case (Cf. art. 13) and to officiate at marriage.

§ 2. — On the occasion of the pastoral visitation, the Ruthenians, not yet confirmed should be presented to the Archbishop of Saint-Boniface or his delegate. The list of Ruthenians confirmed, should be sent, within a month, to the Chancery of the Ruthenian Ordinary (235 Scotia St., Winnipeg).

Art. 27. — § 1. — In places where there is a RUTHENIAN CHURCH WITHOUT A RESIDENT PRIEST, the Latin priests will avoid any act the nature of which would injure the influence of the Ruthenian priest; hence they will confine their ministry to cases of necessity or to facilitate for the Ruthenians the frequent reception of the sacraments when the Ruthenian priest is absent.

§ 2. — The following are cases of necessity:

a) To officiate at a marriage only when the Ruthenian priest will not come for a month.

b) To bring Holy Viaticum and to administer the last sacraments when, in case of danger of death, the Ruthenian priest is not available.

c) To officiate at funerals when the mortal remains of a Ruthenian are brought to a Latin church, and on that day the Ruthenian priest is not available.

Art. 28. — In places and circumstances indicated in articles 26 and 27, demands of DISPENSATIONS FROM MARRIAGE BANS OR IMPEDIMENTS OF MARRIAGE will be addressed to the Ordinary of Saint-Boniface who, in virtue of the powers delegated to him by the Ruthenian Ordinary may grant them if necessary.

Art. 29. — In places where there is A CHURCH OF THE RUTHENIAN RITE, WITH A RESIDENT PRIEST, the Latin priest gives communion to the faithful of the Ruthenian rite and hears their confession, when they present themselves, of their own accord at the Latin Church; otherwise, he should avoid any other act of ministry with regard to the faithful of the Ruthenian rite.

Chap. II — RANK

Art. 30. — In the diocese, the rank among the clerics is governed after the following order:

1. The Vicar General.
2. The Apostolic Prothonotaries.

3. The Domestic Prelates.
4. The Diocesan Consultors.
5. The major Superiors of the exempted clerical religious communities.
6. The Superior of the diocesan Seminary.
7. The Archdeacon.
8. The Director of Catholic Action.
9. The Chancellor.
10. The Deans.
11. Pastors.
12. Almoners, chaplains, professors, curates and other priests.

Art. 31. — The diocesan consultors follow the order established by the date of their nomination.

Art. 32. — Among the major Superiors of the clerical religion, the rank is governed by Canon 491; the order among clerical communities established in the diocese is as follows: Trappists, Jesuits, Capuchins, Oblates of Mary Immaculate, Canons Regular of the Immaculate Conception, Redemptorists, Marianists, Clerics of St. Viator, the Missionaries of La Salette.

Art. 33. — The date of ordination, and in the case of the date of ordination being the same, the date of birth, establishes the rank of the deans, pastors, almoners, chaplains, professors, curates and other priests.

Chap. III — The Privilege of the Forum

Art. 34. — § 1. — No one may bring a cleric before the civil courts without the expressed permission of the

Ordinary. A cleric should have the written permission of the Ordinary to bring a layman before the civil courts.

§ 2. — Every cleric must be authorized by the Ordinary every time he has to appear before the civil courts, even as witness; in the case of urgency, he will notify the Ordinary as soon as possible after his appearance.

TITLE II — CLERICS

FIRST SECTION : CLERICS IN GENERAL

Chap. I — Spiritual Life

Art. 35. - Sacerdotal Perfection. — § 1. — The Church imposes a formal obligation on clerics to lead a life holier than that of laymen.

§ 2. — To facilitate this holiness of soul and integrity of life, the Church asks of her clerics, in particular: the practice of frequent confession, the daily practice of mental prayer, visit to the Blessed Sacrament, recitation of the Rosary, and examen of conscience.

§ 3. — The clerics will be faithful to follow the spiritual exercises which are made in the diocese at the different seasons of the year. They will do everything possible to edify the faithful and will scrupulously avoid everything that could injure the good reputation of the clergy and the Church.

Art. 36. - Pastoral Retreats. — § 1. — *Les Cloches de Saint-Boniface* announce every year the dates of the two patoral retreats preached during the course of the summer. Each of them begins on Sunday evening at seven-thirty and ends the following Friday evening at six o'clock.

§ 2. — Except with the expressed authorization of the Ordinary, all the secular priests of the diocese should follow in their entirety, the exercises of the one or of the other retreat. Strangers who exercise their ministry in the

diocese, are bound to these exercises, if the Ordinary has not arranged otherwise.

§ 3. — All the retreatants should conform to the rules of the retreat, the time-table of which will be found in the appendix. (App. 1.)

§ 4. — A priest, dispensed from the pastoral retreat, by the Ordinary, should replace it with five days of spiritual exercises in a religious house. He will bring back to the Ordinary a certificate from the superior of that house, attesting that he has satisfied that obligation.

Art. 37. - Monthly Recollections and Ecclesiastical Conferences. — § 1. — Six ecclesiastical conferences will take place every year in the diocese; they coincide with the priests' monthly recollections.

§ 2. — Unless otherwise stated the sessions are held four times at the Archbishop's Palace in November, January, February and March, and twice at each of the deaneries, in October and April.

§ 3. — The order of the day is as follows according to the time-table placed in the appendix. In the morning there is a pastoral conference in the Archbishop's Palace or in the presbytery. The conference is followed by an hour of adoration in the Cathedral or parish church. In the afternoon there is held an ecclesiastical conference which treats of subjects proposed by the Ordinary. When the lecturer has finished, the priests divide in study-groups to discuss the subject treated and exchange their views, according to the questionnaire prepared by the Ordinary. After the discussion by the

groups, all the priests meet again and the president of the conference hears the resumé of the deliberations of each group, directs the discussion which may follow and adjourns the meeting. (App. 11.)

§ 4. — The secretary of the conference, appointed by the Ordinary, or by the dean, makes a report of the meeting to the president in writing, mentioning those present. This report is kept in the archives of the deanery and one copy is sent to the chancery.

§ 5. — The president appoints beforehand the priests who are to give the conferences. The dean informs the Ordinary in advance, of the place and date of each of the ecclesiastical conferences which are to be held in the deaneries.

§ 6. — Those obliged to be present at these sacerdotal recollections are: all the secular priests, all religious who have the care of souls, and all religious, approved for the ministry in the diocese, who have not in their houses their own ecclesiastical conferences. Those who for a serious reason cannot be present, must make known to the Ordinary or to the dean the cause of their absence.

Art. 38. - Monthly Retreat. — The priests will make their monthly retreat regularly. This retreat coincides with the priests' monthly recollections, six times a year. During the other months the retreat will be made privately, or better, in common at the deanery, on a day which may be fixed at the preceding monthly recollection.

Art. 39. - Priests' Associations. — § 1. — All secular priests of the diocese should belong to the Association

of Three Masses. The statutes of this association are found in the appendix. (App. III.)

§ 2. — The clerics are urgently exhorted to join sacerdotal associations such as the Missionary Union of the Clergy, the Association of the Priests-Adorers, and in particular, the Apostolic Union, recommended by the Plenary Council of Quebec.

Chap. II — Intellectual Life

Art. 40. - Study. — § 1. — Study is one of the principal obligations of the priest. Therefore he should review carefully theology and the other ecclesiastical sciences.

§ 2. — He will acquaint himself thoroughly with the directions of the Sovereign Pontiff, will keep himself informed of the social problems, especially those of the working class. He will assist efficaciously the works of Catholic Action, in particular the works of the young, without forgetting the auxiliary works.

§ 3. — In his ministry, the priest is pledged to the teaching of Catechism; consequently he should keep himself informed of catechetical pedagogy, to assure a full yield from his ministry and to be in a position to guide the teachers who extend his instructions in a scholastic centre or in the home.

Art. 41. - Examinations for Young Priests. — § 1. — During the first four years of his sacerdotal life, the young priest undergoes each year at a convenient time an oral or written examination on subjects proposed by the Ordinary. (App. IV.)

§ 2. — In the conferring of ecclesiastical offices the Ordinary takes into account these examinations.

Art. 42. - Ecclesiastical Conferences. — Ecclesiastical conferences will take place six times a year. They coincide with the sacerdotal recollection day referred to in article 37.

Chap. III — Social Life

Art. 43. - Staff of the Presbytery. — § 1. The presbytery is an ecclesiastical house. Without the permission of the Ordinary the pastor may not lodge in it his parents, nor any family, not even strangers.

§ 2. — If the pastor, with the permission of the Ordinary, keeps members of his family, neither these persons nor employees may share the same table as the priests of the house.

§ 3. — Employees should be of exemplary conduct and piety, above all suspicion, and at least thirty years of age.

§ 4. — Employees and parents who live at the presbytery, should not interfere with the temporal or spiritual affairs of the parish.

Art. 44. - Relations with the Faithful. — § 1. — The priest should always be dignified, charitable and patient with the faithful. If he denounces abuses from the pulpit, he will limit his attack to the evil without offending the person.

§ 2. — He will receive with kindness, even outside of office hours, those who come to the presbytery, especially

the poor. If the priest cannot grant a request, he will explain with gentleness the reason of his refusal.

§ 3. — In his relations with the faithful, the priest should avoid everything which could give rise to suspicion. Ladies and young girls are received only in the parlour.

Art. 45. - Clerical Dress. — § 1. — The clerical dress in use in the diocese consists of a soutane and black hat. In places where the wearing of a soutane cannot be maintained, a proper black suit and Roman collar is to be worn.

§ 2. — It is strictly forbidden for clerics, secular or religious, to remove their clerical or religious habit, to go out in public, dressed as laymen.

§ 3. — Seminarians, even without tonsure, should wear the clerical dress.

Art. 46. - Automobiles. — § 1. — In the purchase or exchange of an automobile, all luxury and superfluous expense is to be avoided.

§ 2. — It is absolutely forbidden for a cleric to travel alone with a person of the opposite sex; even when accompanied, he is to avoid as much as possible sitting in the same seat with a person of the opposite sex.

Art. 47. - Journeys and Absence. — § 1. — The cleric wishing to take a vacation or a rest of at least a week outside of the diocese should make his request in writing to the Ordinary, giving the date of the departure and that of the return and also the places where he will stay.

§ 2. — The cleric who is absent with the permission of the Ordinary, should take the necessary precautions so that the ministry, of which he is in charge, will in no way suffer from his absence. He has a right to his salary but he, himself, provides for his substitute.

§ 3. — The pastor who having no curate is to be absent from his parish for a week or more, should provide a substitute curate, whose name he will submit to the Ordinary. At no time may the substituting curate validly officiate at a marrriage without the expressed approbation of the Ordinary. But if the pastor was obliged to leave suddenly without being able to notify the Ordinary, he should advise the Ordinary as soon as possible of the cause of his absence and of the name of his substitute; in this case, the substitute has the power to officiate at a marriage, until the Ordinary provides otherwise.

§ 4. — Unless there is a special understanding with each other, the priest who is to be absent gives his substitute the following fees: five dollars for a Sunday; ten dollars for a week; twenty-five dollars for a month, and in addition his travelling expenses.

Art. 48. - Shows. — § 1. — Clerics, secular or religious, are strictly forbidden to be present at shows in theatres, moving pictures, vaudevilles or dances. Even when travelling outside the diocese, clerics are not permitted to frequent these entertainments.

§ 2. — This prohibition does not apply to shows which are organized under the responsibility of ecclesiastical authority.

Chap. IV — Temporal Affairs

Art. 49. - Administration. — § 1. — A cleric should avoid everything in which he might be suspected of avarice. He will faithfully pay his debts and leave no doubtful accounts.

§ 2. — A cleric should not become the trustee of moneys of the faithful. He may not borrow from a layman for any reason whatever, without the consent of the Ordinary.

Art. 50. - Responsibility. — § 1. — Any public function which confers a jurisdiction or which allows an administration depending on civil authority, is prohibited to clerics, without the authorization of the Ordinary; at all times this authorization may be presumed in the case of functions to be exercised in school affairs.

§ 2. — It is forbidden for clerics to fulfill the charge of executor of a will (except in favour of a priest), of tutor, of guardian, of trustee, of fiduciary; to stand guarantee, to endorse notes, to establish any act of administration irrelevant to their functions.

§ 3. — In the subject of co-operatives and social organizations, one will adhere to the prescriptions of article 130.

Art. 51. - Commerce. — § 1. — A cleric is forbidden to engage in any form of trade, in his own name, or in the name of another, to is own profit or to the profit of others, even to that of a church or of a charitable work.

§ 2. — By express prohibition he is forbidden to speculate on the stock exchange (to play the market: to purchase

stock to resell it in a short time), either in his own name or in the name of another; either by himself or through an agent.

§ 3. — If a cleric always has the duty of making honest and safe investments, he is forbidden, in so doing, to speculate under any form whatever; in particular, he is strictly forbidden to speculate in any form of real estate.

Art. 52. - Accounts. — § 1. — The priest ought to keep a day-book, clear and distinct, of all the funds which he administers: funds of the parish, funds of associations or works; personal funds and all other moneys.

§ 2. — He will be especially careful not to mix his personal funds with those of which the administration has been entrusted to him.

Art. 53. - Will. — § 1. — Each priest is strictly bound to make his will and to revise it each year, if necessary. (App. V.)

§ 2. — A copy of a detailed and complete inventory of all that the priest possesses should be attached to the will in order to facilitate the division of the personal funds of the priest and the ecclesiastical funds of which he had the administration. In case of doubt concerning these different funds the presumption will be in favour of the Church.

§ 3. — Any superfluous funds derived from an ecclesiastical benefice should be given to the poor or to pious works.

§ 4. — The diocesan Procurator should be given, under seal, the name of the executor of the will — who should be a

cleric — designating the place where the will has been deposited.

§ 5. — The cleric chosen as the executor of the will of the priest, must be informed of this during the life-time of the testator. In complicated affairs, the executor of the will, will consult the Ordinary before accepting this function.

Art. 54. - Ecclesiastical Society of St. Boniface. — Every secular priest, incardinated in the St. Boniface diocese, is a member *de facto* of the Ecclesiastical Society, the statutes of which are found in the appendix. (App. VI.)

SECOND SECTION : CLERICS IN PARTICULAR

Chap. I — The Sovereign Pontiff and his representative

Art. 55. - Death. — § 1. — At the announcement of the Pope's death the knell is tolled for one quarter of an hour in parishes and chapels where services are regularly held. The Pope's name is omitted in the Canon of the Mass, as well as the Oremus for the Pope at Benediction of the Blessed Sacrament. From then on till the election of the new Pope, the Oratio "*pro eligendo Summo Pontifice*", becomes "*de mandato pro re gravi*". The faithful are asked to assist at Mass, to receive Holy Communion and to recite the Rosary for the Pope and the Church.

§ 2. — A solemn Mass is first sung in the Cathedral for the repose of the soul of the deceased Pontiff. The next day or on the first available occasion, according to the Rubrics, a funeral Mass must be sung in all churches of the diocese at a convenient hour. In communities where a solemn Requiem Mass is impossible, the chaplain says a Low Mass. On this occasion the Ordinary demands a funeral oration which will recall the most striking features of the deceased Pontiff.

Art. 56. - Election. — On the Sunday following the Pope's election, in all churches and public oratories of the diocese, after the principal Mass, the "*Te Deum*" and the collect of thanksgiving will be sung with the anthem "*Oremus pro Pontifice*", followed by the versicle "*fiat manus tua*", and from this time, for the duration of a month, the Oremus for the Pope becomes "*de mandato*".

Art. 57. - The Pope's Day. — § 1. — Each year the Pope's feast is celebrated on the Sunday between the anniversary of his election and his coronation.

§ 2. — To the collects of the Mass is added the Oremus "*Pro Papa*". After the principal Mass the anthem "*Oremus pro Pontifice*" is sung with its versicle and Oremus.

§ 3. — On that day the preaching dwells on the Sovereign Pontiff, on his influence in the Church, on the works of the Pope gloriously reigning and on the devotion due to the Sovereign Pontiff. An appeal is made to the generosity of the faithful for the Pope and they are encouraged to receive holy communion and to hear Mass for his intentions. A plenary indulgence may be gained on that day, according to the ordinary conditions.

§ 4. — The collection which is commanded for Peter's pence is taken up. (App. XXXII.)

Art. 58. - The Pope's Representative. — Representing the Sovereign Pontiff in Canada, the Apostolic Delegate has precedence over the Ordinary and, in liturgical ceremonies, has the right to the throne and the baldachin.

Chap. II — The Diocesan Curia

Art. 59. - The Curia. — § 1. — The diocesan Curia comprises the clerics whose duty is to help the Bishop in the administration of the diocese.

§ 2. — Its members are: the Vicar General, the Official, the Chancellor and the Vice-Chancellor, the synodal judges and examiners, the parish-priest consultors and the

clerics appointed to the different offices of the diocesan officiality, and those who belong to the bodies connected with the Curia.

§ 3. — The following are connected with the Curia: the Council of administration, the Council of vigilance and the Council of censorship of books, the Cathechetical office, the Diocesan office of Catholic Action and the Commission of liturgical music.

Art. 60. - The Vicar General. — § 1. — He is with the Bishop the Ordinary of the diocese. He enjoys all the powers given him by Canon Law, the exercising of which does not require a special mandate. (App. VII.)

§ 2. — In the diocese, the Vicar General has precedence over all the clerics who do not have the episcopal character.

§ 3. — In the Bishop's absence and that of the Vicar General, a priest residing at the Bishop's Palace has all the powers of the Ordinary: he is the "*Vice-Gerent*".

Art. 61. - The Chancellor and the Fees of Chancery. — § 1. — The Chancellor is the guardian of the diocesan archives. He is assisted by a Vice-Chancellor. Both are ecclesiastical notaries.

§ 2. — The Chancery fees are the following:

Dispensation from one ban of publication	$ 1.00
Dispensation from two bans of publication	2.00
Dispensation from three bans of publication	5.00
Dispensation from affinity in the first degree	10.00
Dispensation from consanguinity, from first to second degree	10.00

Other dispensations of consanguinity	5.00
Dispensation of mixed religion	5.00
Other dispensations	3.00
Consecration of a chalice	1.00
Certificates and divers diplomas	1.00

Art. 62. - Synodal Examiners and Parish-Priest Consultors. — § 1. — They are appointed during the synod and fulfil their functions according to canons 385-390.

§ 2. — In the case of a vacancy, the Bishop appoints the successor, after having taken advice from his Consultors.

Art. 63. - Diocesan Officiality. — § 1. — The ecclesiastical tribunal comprises the Official, the synodal judges, the promotor of justice, the "*defensor vinculi*", the notaries including the chancellor and the vice-chancellor, cursors and apparitors.

§ 2. — The synodal judges are appointed in the synod; acting as members of a collegiate tribunal, they follow the ordinary canonical procedure. Outside the synod the judges are named by the Archbishop after having consulted his Council of Consultors and they are called pro-synodal judges. They enjoy the same rights and they have the same obligations as the former.

§ 3. — All requests in contentious or criminal matter should be addressed to the Chancellor who informs the Official and follows the ecclesiastical procedure.

Chap. III — Diocesan Consultors

Art. 64. - Appointment. — The diocesan consultors are appointed by the Bishop for a three year term. If the term

expires during the vacancy of the See the consultors remain in function, within the limits of Canon Law, until the arrival of the new Bishop who will nominate the consultors within the next six months. ,

Art. 65. Function. — In the administration of the diocese the diocesan consultors hold an office similar to that of the canonical titulars. What is said of the Cathedral Chapter may be applied *"servatis servandis"* to the group of diocesan consultors. (App. VIII.)

Art. 66. Vacancy of the See. — § 1. — At the Bishop's death the diocesan consultors notify immediately the Apostolic Delegate. They meet within eight days to elect a Vicar Capitular, unless the Holy See has otherwise provided. The election is made according to the rules of Canon Law.

§ 2. — The Vicar Capitular has jurisdiction as soon as he has made his profession of faith in the presence of the consultors. He notifies the Apostolic Delegation of his nomination. He fulfils his duties in conformity with canons 435-444.

§ 3. — At the election of the Vicar Capitular the diocesan consultors also name a procurator for the administration of the episcopal fund, a function ordinarily fulfilled by the diocesan procurator who may be maintained in his office.

Chap. IV — Deans

Art. 67. - Faculties. — § 1. — The dean is appointed by the Bishop amongst the priests residing in the deanery.

§ 2. — He has precedence on all pastors and priests of his deanery.

§ 3. — He is special confessor for religious communities of the diocese.

§ 4. — He has faculties to absolve from censures reserved to the Ordinary *a communi vel particulari jure.*

Art. 68. - Obligations. — § 1. — The dean fulfils his functions according to the prescriptions of canon 447.

§ 2. — He presides over meetings for priests which take place in his deanery and follows the presciptions of art. 37.

Art. 69. - Deaneries. — § 1. — The diocese is divided into 10 deaneries, the list of which is found in the appendix. (App. IX.)

§ 2. — Each deanery groups the pastors of the parishes of the deanery and all secular priests domiciled within the limits of the deanery; and the religious as to the matter and within the limits determined in art. 37, § 6.

Chap. V — The Pastor

Art. 70. - Installation. — § 1. — In the presence of the Ordinary or of his representative, the pastor takes possession of his parish according to the ceremonial approved: The pastor takes the antimodernist oath and makes his profession of faith at the feet of the Bishop or of his representative; the Bishop gives him the stole and leads him to the tabernacle which the pastor opens and closes. The Bishop speaks to the people.

§ 2. — The pastor has charge of the souls of the faithful, assumes all the rights and duties of his office when he takes possession of his parish.

§ 3. — If the ceremonial of the installation cannot be observed the Ordinary will provide otherwise. (App. X.)

Art. 71. - Mass "Pro Populo". — § 1. — The pastor is bound in justice to say Mass *"pro populo"* on the days inscribed in the diocesan Ordo. This obligation is personal and local; unless legitimately prevented this obligation should be fulfilled by the pastor himself in the parochial church.

§ 2. — The acting-pastor who has charge of a vacant parish has the obligation to say Mass *"pro populo"*. If the acting-pastor is pastor elsewhere he is obliged only to say one Mass for the faithful of the parishes of which he is in charge.

§ 3. — Are not bound in justice to say Mass *"pro populo"*: the missionaries among the Indians; priests in charge of non-organized parishes whether they be resident or not. But in charity these priests and missionaries shall say Mass about ten times a year for the faithful they evangelize.

Art. 72. - Parochial Visitation. — § 1. — The pastor should know his parishioners. Hence the grave obligation to make with care, by himself or by his curates, the annual visitation of the parish at a convenient date.

§ 2. — The pastor must keep the book of souls in order. He will use, for that purpose, printed forms stored at the Chancery. (App. XI.)

Art. 73. - Pastoral Visitation. — § 1. — The pastoral visitation is made according to the ceremonial in use in the diocese. The Archbishop's itinerary is published in "*Les Cloches de Saint-Boniface*". (App. XII.)

§ 2. — Unless otherwise advised the Archbishop arrives in the afternoon; he makes the solemn entrance in the parochial church, addresses the faithful, confirms the children and prays for the dead. The following day he preaches at High Mass and meets the faithful.

§ 3. — The pastor fills in the questionnaire which he has previously received and places it in the Archbishop's room with the books of the parish. (App. XIII.)

Art. 74. - Parochial Registers. — § 1. — Each parish should have the following books: the registers of baptisms, confirmations, marriages, burials and the book of souls. It must have a seal to authenticate the documents of the parish.

§ 2. — In the baptismal register, in the margin, must be duly written the dates of confirmation, of marriage, of subdiaconate, of the emission of solemn vows if needed. Whenever a baptismal certificate is delivered all the marginal notes must be given.

Art. 75. - Certificates. — § 1. — The certificate of an act in the registers of baptisms, marriages, burials, must contain also the marginal notes of the acts.

§ 2. — The certificate fee for one able to pay is 50 cents, notwithstanding any contrary custom.

Art. 76. - Parochial Archives. — § 1. — The parochial archives contain: the complete and bound collection of

the mandates, pastoral letters and circular letters of the Ordinary; a copy of the synodal Constitutions; the register of the trustees' committee; the registers of baptisms, marriages, burials and confirmations; the bound collection of "*Les Cloches de Saint-Boniface*" (from Jan. 1939); the "*Codex historicus*" up to date; titles and parochial documents.

§ 2. — These documents should be kept in the rectory or in the sacristy, in a sure place and if possible in a fire-proof safe.

Art. 77. - The Pastor's Revenues. — § 1. — The pastor has the right to the revenues of his parish as soon as he has legitimately taken possession of his parish. The surplus of his revenues should be disposed of according to art. 53, § 3.

§ 2. — The revenues of the pastor comprises his fixed salary and one half of the casual offerings, as foreseen in art. 254. The monthly salary varies according to the classification of parishes:

1st. category:	$90.00	
2nd. category:	80.00	
3th. category:	70.00	
4th. category:	60.00	(App. XIV.)

§ 3. — Nevertheless the pastor has the right to that salary only when the revenues of the year cover the expenses, interests included; otherwise the pastor will only be entitled to the category immediately following.

§ 4. — Pastors who, besides their parish, have missions, will see the Ordinary within six months after the promulgation of the synod, in order to have their salary fixed accordingly.

§ 5. — Under no pretext whatsoever can the pastor require or take any of the revenues or casual offerings of the parish. As to arrears on salary, the prescriptions of art. 266, § 3 will be followed.

§ 6. — If the pastor does not fulfil the obligations of his office, he is held to restitution.

§ 7. — The pastor resides at the rectory. The rectory is the property of the parish; it is furnished, heated, lighted at the expense of the parish which pays also for the telephone.

§ 8. — Expenses occasionned by the death of a pastor are incurred by the succession; however, the funeral celebrated in the church of the deceased is at the cost of the parish.

Art. 78. - Parochial Organizations. — § 1. — In order to organize in favor of the parish or in favor of the good works of the parish, bazaars, card parties, etc., or to innovate in such matter, the Ordinary's explicit permission is required.

§ 2. — The above means must be used only when it is impossible to obtain otherwise the necessary revenues either for the church or the good works of same. If it is necessary to resort to these means, those organizations which favor most the parochial life, the spirit of co-operation and contacts between Catholics, should be preferably chosen.

§ 3. — The Ordinary reserves to himself the right to judge of the necessity of such or such an organization for a determined church and in consequence to give permission or to refuse it. But an organization which affords the occasion of selling liquor or favors dancing is absolutely forbidden.

§ 4. — Permission once granted the priest in charge of the organization must see that the meeting is not prolonged too late in the night and never after midnight on Saturdays. He must see that modesty, decency and justice be respected.

§ 5. — Charity dances are absolutely forbidden. The priest in charge of an organization of charity will not tolerate that it turn into dance or a ball. He will see that even during his absence this prohibition be respected. Catholics must not organize dances or balls in their meeting-halls.

Art. 79. - Acting-Pastors. — The acting-pastors (economus curates, substitute curates or coadjutor curates) have the partor's faculties; they follow the instructions of their nomination letter.

Chap. VI — PAROCHIAL CURATES

Art. 80. - Appointment. — The parochial curates or co-operators are named by the Ordinary *"audito parocho"*. They exercise their office under the pastor's direction.

Art. 81. - Jurisdiction. — § 1. — In the parish in which they hold their office the parochial curates are delegated *"ad universitatem causarum"*. They have jurisdiction to preach and to hear confessions. They may preside over marriages celebrated in the parish; and they may subdelegate that faculty to a specified priest for a special case. (App. X.)

§ 2. — In the diocese they are authorized to preach if asked to by the pastor or the acting-pastor. They may also hear the confessions of the faithful with the permission at least presumed of the pastor or the acting-pastor.

Art. 82. - Residence and Absences. — § 1. — The parochial curate must reside at the parish rectory.

§ 2. — He will choose the date of his holidays with the approval of his pastor: should he be absent from the diocese, he will abide by art. 47.

Art. 83. - Good Works. — The parochial curate must organize zealously the works of Catholic Action, the youth organizations, the works of piety and charity, in general, the parochial works which are entrusted to him by the authority. In that matter, he faithfully observes the Ordinary's directions.

Art. 84. - Salary. — § 1. — The salary of the pariochal curates is $300.00 per year. This salary is paid by the parish.

§ 2. — The parish pays furthermore to the pastor for the board and laundry of each parochial curate the sum of $200.00 per year.

Art. 85. - Substitutes. — The fees determined by art. 47, § 4, should be paid whenever a priest replaces a sick or absent confrere. If the presence of a confrere is needed for ministry or mission work, the salary is paid by the parish or mission, in addition to travelling expenses.

Chap. VII — CHAPLAINS

Art. 86. - Jurisdiction. — § 1. — In the exercise of their ministry, chaplains follow the instructions of their nomination letter.

§ 2. — In the diocese they are authorized to preach if asked by a pastor or an acting-pastor; they may also hear the confessions of the faithful with the permission at least presumed of the pastor or acting-pastor. (App. X.)

Art. 87. - Preaching. — § 1. — In communities where the faithful are admitted to hear Mass the chaplain must preach on Sundays.

§ 2. — In communities where members assist at the parochial preaching, the chaplain or the pastor shall make a spiritual conference once a month to the community. In other communities, there will be a spiritual conference twice a month.

Art. 88. - Worship and Liturgy. — § 1. — The chaplain must see that all liturgical prescriptions be observed; he will not allow any unapproved novelty to be introduced in the worship.

§ 2. — Mass wine will not be bought before consulting the chaplain who will see that all the Ordinary's prescriptions be strictly observed.

§ 3 — The chaplain is gravely responsible for the tabernacle key; he shall see that it be put away in a sure place when not used in a liturgical service. He shall see that prescriptions of art. 179 and 201 be observed relating to the maintenance of oratories and the keeping of the Blessed Sacrament.

Art. 89. - Religious Instructions. — The chaplains have the grave obligation of teaching catechism to all those

under their care; in particular, they will fulfil that duty towards the employees and the sick.

Chap. VIII — OTHER PRIESTS

Art. 90. - Jurisdiction. — § 1. — Any priest fulfilling an ecclesiastical office in the diocese has permission to preach anywhere in the diocese at the request of a pastor, acting-pastor or chaplain.

§ 2. — Every priest under the same conditions has jurisdiction to hear the confessions of the faithful in the diocese. The licit exercise of that jurisdiction depends on the permission at least presumed of the pastor or the acting-pastor. (App. X.)

Art. 91. - Retired Priests. — § 1. — Priests of the diocese, either at rest or retired, have jurisdiction in conformity with art. 90, unless the Ordinary has expressly decided otherwise.

§ 2. — If a priest, not belonging to the diocese, is in the same conditions he shall see the Ordinary for his faculties.

Art. 92. - Priests not Belonging to the Diocese. — § 1. — If a stranger holds an office in the diocese, he will follow his nomination letters and art. 90.

§ 2. — Pastors of boundary parishes who need the help of their confreres residing on the limitrophe dioceses, shall see the Ordinary for the jurisdiction of these confreres.

§ 3. — Priests residing outside the diocese and approved by their Ordinary may hear the confessions of the sick in a hospital at the chaplain's request.

TITLE III — RELIGIOUS

Art. 93. - Ordinary Confessor. — § 1. — The Ordinary appoints for each religious community of laymen and women an ordinary confessor.

§ 2. — In a religious community where there is no chaplain the pastor or the acting-pastor is the ordinary confessor of the religious.

Art. 94. - Extraordinary Confessor. — § 1. — Each religious community of laymen and women has an extraordinary confessor appointed by the Ordinary. If the confessor should change during his term of office, the superior shall notify the Ordinary at once.

§ 2. — Four times a year, during Ember days, after having indicated to the superior or to the chaplain the day he has chosen, the extraordinary confessor goes to the community to which he has been assigned. Should he be prevented from going that week, he must notify the superior on time, or the chaplain. He will then fulfil his office the preceding or following week.

§ 3. — All religious, novices and others, must present themselves to the extraordinary confessor to receive at least his blessing. The confessor will hear also the religious who are unable to come to the confessional.

§ 4. — The ordinary confessor abstains from hearing the confessions of the religious on the day when the extraordinary confessor exercises his ministry.

Art. 95. - Special Confessor. — § 1. — Special confessors for each of the religious communities of the diocese

are the following: the diocesan consultors, the Director of Catholic Action, the deans, provincial or local superiors of religious communities, the visitors of schools, the ordinary confessors of other communities, preachers of parochial retreats during a retreat.

§ 2. — These confessors may be called in particular cases without the obligation of seeking the Ordinary's permission. But the Ordinary's permission would be necessary if the special confessor should become the ordinary confessor of a nun.

Art. 96. - Occasional Confessors. — § 1. — Any nun for conscience sake, may go to confession validly and licitly to a priest approved to hear confessions if the confession is heard in the church, in an oratory even semi-public or in a place legitimately chosen to hear confessions of women or nuns.

§ 2. — A nun who is seriously ill may call at anytime during her sickness, any confessor approved for confessions without being obliged to have recourse to the Ordinary. In such a case, the nun is likened to an ordinary faithful.

Art. 97. - Obligations. — In the diocese, religious are bound by the obligations imposed upon clerics by articles 34-92, inasmuch as these concern religious.

Art. 98. - Temporal Administration. — § 1. — Nuns of pontifical right must have the consent of the Ordinary to invest dowries or to change the investment of same; to invest foundations, legacies or donations affected to worship, or to local works, or to change these investments.

§ 2. — Religious communities of diocesan right depend entirely on the Ordinary for the administration of temporal possessions. Each year, during January, superiors must forward the financial report of their institution by filling the blank forms sent them for this purpose by the Chancery.

§ 3. — Gifts donated to a parish or church confided to religious cannot be invested without the permission of the Ordinary of the diocese. Each year, an account of same is rendered.

Art. 99. - Solicited Alms. — § 1. — Religious and nuns, without prejudice to the privileges of mendicant orders, must not solicit alms nor beg in the diocese without the written permission of the Ordinary. If permission is granted they shall come to an arrangement with the pastors of parishes where they intend to beg.

§ 2. — The nun charged with this function will always be accompanied by a sister or at least an elderly woman of known virtue.

Art. 100. - Mass Stipends. — § 1. — The diocesan stipend for Masses obliges all religious even exempted. Superiors will see that the prescriptions of art. 151 are observed by all the religious of their community.

§ 2. — Pious reviews which solicit Mass stipends cannot do so unless they conform to the same prescriptions.

Art. 101. - Oratories. — § 1. — Prayers and ceremonies imposed by the Ordinary at certain periods of the year, v. g. the collect *"de mandato"*, prayers for the Benedic-

tion of the Blessed Sacrament, are obligatory in all communities even exempted.

§ 2. — Liturgical services, public prayers and common exercices of devotion must be in conformity with the liturgy, the diocesan discipline and the constitutions of the community; there shall be no innovation without expressed permission of the legitimate authority.

Art. 102. - Parochial Ministry. — § 1. — Religious receive jurisdiction from their major superior or his representative in the limits of the faculties granted to him by the Ordinary for the ministry. Superiors must comunicate with the Ordinary before inviting to preach a retreat a religious whose community is not established in the diocese. (App. XV.)

§ 2. — In a parish confided to religious, when required, the superior must ask from the Ordinary letters appointing pastor or curate, the religious who exercise the parochial ministry.

§ 3. — Religious, even exempted, who fulfil parochial ministry are obliged to attend ecclesiastical conferences.

Art. 103. - Teaching. — § 1. — In order to render more efficacious their teaching to children, religious and nuns must be trained in pedagogical methods and specially in catechetical pedagogy.

§ 2. — Religious and nuns will study the pontifical directions on Catholic Action; they will encourage the specialized movements of the young who expect much from their zeal and sympathy.

§ 3. — Religious communities who hold their annual retreat in the diocese will notify each year the Reverend Director for Catholic Action, of the date of these retreats, in order to allow him, if circumstances permit and if he should think it proper, to go and meet the religious in retreat. If he judges conferences on Catholic Action advisable, he may give them himself or have them given by others and these conferences will replace ordinary conferences of the retreat, without adding to the regular sermons.

§ 4. — In houses of formation of religious institutes consecrated to youth, the directions of the catechetical office will be followed for the catechetical preparation of future teachers.

Art. 104. - Hospices and Hospitals. — § 1. — In houses of charity, a Mass of requiem is said with the *"libera"*, the body being present, for the poor whose bodies have not been claimed.

§ 2. — In hospitals, Baptism is administered to children whose parents reside in the diocese, outside the city; those from the city are baptized in their parochial church.

§ 3. — The chaplains of hospitals must keep a register of the Baptisms they perform. They must send to the pastors of parishes where the parents of the newly-born reside, a copy of the baptismal act. The pastors copy these acts in the register of the parish and inscribe also the marginal notes of Confirmation, marriage, subdiaconate and the taking of solemn vows.

Art. 105. - Social Spirit. - Religious communities must in justice pay a reasonable salary to their employees.

TITLE IV — LAYMEN

Art. 106. - Respect Due to Clerics. — Laymen, reminding themselves of the sacerdotal character and the greatness of the priestly functions, will always have the highest respect for priests.

Art. 107. - Christian Modesty. — § 1. — Christian modesty should be in honor among Christians; it pays to the body of man or woman which are the temples of the Holy Ghost, the respect which is due them; modesty is also the ornament and the guardian of virtue.

§ 2. — Parents have the grave obligation to inspire their children, from their early youth, with the love of chastity and modesty; they will not allow their daughters to be dressed indecently, even when their age does not allow them to foresee the dangers of such fashions.

§ 3. — When young ladies are forced to take part in public gymnastic exercises, they must wear modest costumes and, if necessary, the parents must see that they do.

§ 4. — Superiors of schools and teachers will endeavor to inculcate in the souls of children and young ladies the love of modesty, so as to persuade them to dress with decency.

§ 5. — Any person indecently dressed will not be admitted in pious associations or in the organizations of Catholic Action; neither to Communion, nor as godmother at Baptism or at Confirmation.

Chap. I — Pious associations

Art. 108. - Erection and Aggregation. — § 1. — For the erection of a confraternity or its aggregation to the Arch-

confraternity, the Ordinary's consent is required. The parish priest or the chaplain of the oratory asks it in writing. Having obtained permission he should address himself to the Chancery.

§ 2. — The aggregation of a fraternity to the Archconfraternity or of a pious union to the *"prima primaria"*, is necessary in order that the members may gain the indulgences and enjoy the privileges and the spiritual favors granted by the Holy See to the Archconfraternity and to the *"prima primaria"*.

§ 3. — The confraternity of Christian Doctrine must be erected in every parish according to art. 222, I. The legitimate erection of that confraternity and the legitimate erection of the confraternity of the Blessed Sacrament involve also the aggregation to the Archconfraternity.

Art. 109. - Confraternities. — § 1. — The erection in a parish of confraternities such as those of the Perpetual Adoration, of the League of the Sacred Heart, of The Holy Name, of The Blessed Virgin, of the Ladies of St. Ann, of the Ladies' Altar Society, is highly recommended.

§ 2. — Under the direction of a zealous priest they are an excellent means of developing the piety of the faithful and of contributing to the solemnity of the Church's public worship.

§ 3. — The parish priest is the director of the confraternity erected in the parish unless the Ordinary has provided otherwise.

§ 4. — The confraternity has the right to possess and administer its temporal goods under the authority of the

Ordinary of the diocese, to whom accounts must be rendered every year.

§ 5. — Annual fees and voluntary offerings come in the annual budget; but the results of parochial organizations, made under the initiative of a confraternity for parochial ends, must be remitted to the parish.

Art. 110. - Pious Unions and Missionary Works. — § 1. — Pious unions which are of a nature to stimulate devotion to the Holy Eucharist will be developed amongst the faithful.

§ 2. — The Apostleship of prayer will be organized everywhere, if possible; the general intention will be recommended each month.

§ 3. — The faithful will show their sympathy towards the missionary works, in particular the pontifical works of the Propagation of the Faith, of the Holy Childhood and of St-Peter the Apostle.

Art. 111. - Propagation of the Faith. — The Propagation of the Faith is organized in the following way in the diocese:

1°. Each parish must have at least one section of the work.

2°. To be a member one must be a Catholic and be at least twelve years old.

3°. In a parish there may be as many sections as there are groups of ten. Each section is directed by a captain of the groups who draws up the list of the associates and

replaces the absent or the deceased. The list is kept in the parochial archives. The principal function of the captain is to collect alms for the work and to have the annals circulating. Each year, in December, he gives the alms collected to the parochial director who transmits them without delay to the diocesan director.

4°. The associates recite daily one *"Our Father"* and one *"Hail Mary"* and the invocation *"St. Francis Xavier, pray for us"*. They contribute at least one cent per week to the work's funds. Those who contribute forty dollars are members for life.

5°. The Sunday before the last Sunday of October is consecrated to missionary propaganda. The *"Mass of the Propagation of the Faith"* is celebrated according to the rubrics indicated in the *Ordo*. The preaching must bear on the missionary work of the Church, its needs, and the collection is taken for the Propagation of the Faith.

Art. 112. - Holy Childhood. — § 1. — The work of the Holy Childhood is organized in the schools; the sections consist of groups of ten.

§ 2. — To be a member, one must be a Catholic and not more than twelve years old.

§ 3. — The associates must recite daily the *"Hail Mary"*, with the invocation *"Virgin Mary, pray for us and the poor little infidel children"*. Each associate contributes one cent per month or twelve cents per year. Those who contribute twenty dollars are members for life.

Chap. II — CATHOLIC ACTION

Art. 113. - Duties of the Laity. — § 1. — Catholic Action shall be considered as the duty and the task of Catholics of whatever age, sex or social condition, harmoniously working towards a common end.

§ 2. — Catholic laymen shall consider Catholic Action as a duty which is imposed on them by their Catholic allegiance and which is proper to Christian life. They shall answer the pressing appeals of the Holy Father by joining the various branches of Catholic Action as canonically organised in the diocese under the immediate direction of the Ordinary.

Art. 114. - Organisation. — § 1. — Catholic Action requires of its members, before being launched, a deep interior conviction and presupposes a definite programme. Thus, "specialised movements" of youth lead to the establishment of committees and sections of adult-organisations.

§ 2. — The diocesan "set-up" of Catholic Action includes parish-committees, deanery-committees and finally a general Diocesan Committee. Each of these committees is sub-divided in four branches: Men (adults and youth); women (adults and youth).

Art. 115. - Director of Catholic Action. — § 1. — The Director of Catholic Action, working under the immediate jurisdiction of the Ordinary, will insure unity of work and methods and keep alive the flame of apostolic zeal which is the primary condition and the inspiring force of Catholic Action.

§ 2. — It will be his responsibility to judge whether an undertaking conforms to the general plan; whether a movement follows the programme outlined by the diocesan authority; whether a method is applied in the proper way and with sufficient discretion and prudence.

Art. 116. - The Role of Priests. — § 1. — Catholic Action shall be considered by priests and pastors as an important part of their ministerial work. It is the duty of priests to train the members of Catholic Action according to Christian ideals and principles. This applies particularly to those who are to be leaders in the field. It is the task of priests to choose apostles in the ranks of the laity and after a prudent selection, to educate and train them.

§ 2. — The parish-priest or his representative, acts as the spiritual or ecclesiastical advisor in the groups of Catholic Action. In order to assure an integral and apostolic Christian life, he supervises the spiritual formation of members, to whom he teaches the truths of faith and the principles of morals. He shall also see that the directions of the ecclesiastical authority be followed.

§ 3. — All members of Catholic Action are invited to make their yearly "closed-retreat" and this applies particularly to the leaders and "militants" who, unless prevented by serious obstacles must follow these exercises each year.

Chap. III — Youth Organisations

Art. 117. - Organisation. — § 1. — No Catholic organisation may be legitimately organized within the diocese without the formal approbation of the Ordinary and without responsible directors.

§ 2. — Furthermore a youth organisation cannot officially be called a movement of Catholic Action unless it is sanctioned and recognised as such by the Ordinary.

Art. 118. - Eucharistic Crusade. — § 1. — The Eucharistic Crusade is like the elementary school or the apprenticeship of Catholic Action and it should be organised among the rural and urban children.

§ 2. — In order to establish successfully the Eucharistic Crusade, special and tender care should be given to the younger children. This work begins early in life and it is the duty of parents to give their children this eucharistic training by prayer, self-sacrifice, Communion and works of apostolic zeal, which are qualities that the Crusade itself presupposes and develops.

§ 3. — The Crusade groups the pupils of the third, fourth, fifth, sixth grades and, if practical, those of the seventh. It prepares children to enter the ranks of the Catholic School Youth.

§ 4. — The method of the Eucharistic Crusade is that of the specialized movements of Youth. It is the duty of the scool-teachers in our various institutions and schools, colleges and convents, to develop in the children committed to their care, the spirit of apostolic zeal in conformity with this method.

Art. 119. - Catholic School Youth. — § 1. —. This is one of the "specialized movements" of Catholic Action whose object is to extend the work of the Eucharistic Crusade among the rural and urban youth of our schools. It groups

students after their seventh or eight grade. When the number of students does not permit the forming of the Catholic School Youth in the eight grade, the Eucharistic Crusade is maintained and the practical directions of the Catholic School Youth are followed.

§ 2. — The Catholic School Youth in the centers where it is formed, should prepare the students for future "specialized movements" in the parishes where they will live. Thus in cities the trend will be towards Catholic workingmen's organisation, in rural districts towards rural associations.

Art. 120. - Catholic Rural Youth Organisation — § 1. — This organisation groups the Catholic Rural Youth of the diocese. Its objective is to maintain and develop a truly Catholic mentality and outlook in rural districts through the apostolate of its members.

§ 2. — This specialized movement of Catholic Action leads to the organisation of the Catholic League of Agriculture which is a movement of Catholic Action among rural families.

Art. 121. - Catholic Working-Youth Organisation. — § 1. — This organisation groups the working youth of cities. Its objective is to form and develop a truly Christian mentality in its members and by their apostolate in the ranks of the working-class.

§ 2. — This specialized movement of Catholic Action leads to the Catholic League of Workingmen, which is a movement of Catholic Action organized among Catholic workingmen's families.

Art. 122. - The Catholic Independent Youth. — This organisation is a movement of Catholic Action organized in the City of St. Boniface. It may be extended to other centers when circumstances require it and the permission of the Ordinary has been asked and obtained.

Art. 123. - Catholic Catechists. — The Catholic Catechists are volunteers who are carefully trained in the methods of teaching catechism; they are members of the Confraternity of the Christian Doctrine. They teach catechism to children who are deprived of religious teaching in schools or at home.

Art. 124. - Boy Scouts, Girl Guides. — § 1. — No troop of Boy Scouts, no company of Girl Guides shall be organized in the diocese without the formal permission of the Ordinary.

§ 2. — Scout-organisations by their methods imbued with Catholic spirit, shall lead to Catholic Action.

§ 3. — Scout-promises are made in churches or chapels according to the ritual used in the diocese. The examination in religious knowledge is to take place in the presence of the chaplain.

§ 4. — It shall be the privilege of the Ordinary to appoint for Boy Scouts and Girl Guides the respective Diocesan Commissaries.

Art. 125. - Methods. — § 1. — The approved method of work for Catholic Action is that of the "militant" and his group. In the light of the principles of the Gospel, the "militant" leads the membres of his group in the study

of what constitutes Christian life. This is done through the means of the "inquiry" or investigation applied to each environment which in the case is nothing less than supernatural prudence put into practice.

§ 2. — Specialized movements and youth organisations do not admit of mixed groups or circles. However, on certain occasions, such as public rallies, it might be advantageous to bring together the groups of the young men and of the young women.

§ 3. — Special care shall be taken that youth organisations may not deviate from their proper end by allowing too much time and energy for external activities or by giving too much attention to sports.

Art. 126. - Federation of Specialised Movements. — § 1. — The parish-sections of each specialized movement are units of a Diocesan Federation whose goal is to insure unity of spirit, method and work, while allowing enough liberty to each section which must adapt its work to local needs and conditions.

§ 2. — The Diocesan Federation of each of the specialized movements is a step towards a general federation of all specialized movements. Such a federation will be organised in due time.

§ 3. — It is absolutely essential for the various associations to live in peace and perfect harmony; then, to be coordinated and bound together in the strictest and most coherent unity. For that very reason in the process of youth organisation all initiatives which might impede unity by

duplicating the work or which might delay the development of another movement shall be scrupulously eliminated. The organisers and the directors will avoid everything leading to misunderstanding or rivalry in their work.

Art. 127. - Summer and Vacation Camps. — § 1. — Summer camps for Catholic youth shall not be organised without the assistance of fully responsible persons in charge and without the guidance of an approved chaplain.

§ 2. — These camps have as their objective not only the recreation and protection of youth but should also serve as a complement and auxiliary to the Christian formation of youth. The directors of these summer camps will apply here also the methods recommended for other fields of Catholic Action. Special care should be given to teaching youngsters how to use their hours of leisure in a Christian and useful way.

Art. 128. - Educators and Assistants. — § 1. — In the organisation of youth movements the chaplain will call upon members of religious orders, congregations and school-teachers, to help him in his work. In the girls' sections especially he will commit the technical part to the care of the nuns or ladies who will more or less act in his name and become his assistants.

§ 2. — All those engaged in the urgent and most necessary works of youth will constantly keep in mind that their efforts will be useless and may even become harmful unless they work in perfect unity, obedience and zeal, so essential to true disciples of Christ.

Chap. IV — SOCIAL WORKS

Art. 129. - Duty of Priests. — § 1. — Priests must fully know the social doctrine of the Church, act according to its tenets and acquaint their faithful with it. They will promote in their environment, such spirit of understanding and charity as will foster organisations in the economic field and specially, prepare an atmosphere so necessary to Catholic Action among the adults.

§ 2. — In the teaching of the social doctrine of the Church and the organisation of cooperative movements, the role of the priest is that of an educator and a leader in developing the proper mentality, of an advisor in things moral and, when necessary and possible, in things technical. He shall never accept any position of financial responsibility without previous authorisation by the Ordinary.

Art. 130. - Social Sense. — § 1. — The parishes, religious communities and Catholic institutions will, within the limits of prudence; favour Catholic enterprises which legitimately rely on their encouragement, even at the cost of some sacrifice. But all shall guard themselves against financial enterprises which, under the cover of religion, often impose upon the good faith of clerics and religious, and avail themselves of their patronage to gain favour with the faithful.

§ 2. — Special encouragement shall be given to social initiatives and efforts in the field of adult education. Such movements shall be adapted to the needs and conditions of each locality. Social works, — which left to themselves. might duplicate efforts in certain cases and tend towards an identical end, — shall be joined to Catholic organisations already in existence.

Art. 131. - Salaries. — § 1. — The salary must be sufficient to enable a sober, honest and conscientious laborer to fulfil his strict task of making a living.

§ 2. — The salary must be sufficient to enable an industrious and conscientious man to provide for the maintenance of his family or, if he is unmarried, to provide for the obligations and needs of the future. This family salary must enable a conscientious and thrifty laborer to obtain, in the course of time, that which is necessary to support normally his family.

§ 3. — On no occasion are employers allowed to take advantage of unemployment or abundance of labor to reduce salaries, even if the employee, pressed by necessity and through fear of losing his employment, accepts the reduction.

§ 4. — The Ordinary will be consulted concerning the problems arising from the determining of salaries.

§ 5. — The hours of work shall always be regulated in such a way as to allow laborers to fulfil their duties as Christians and heads of families. The work required must not be above the laborer's strength, and allowance must be made for age and sex.

§ 6. — Employers will endeavour to inculcate in the lives of their employees, habits of economy and thrift.

Art. 132. - "Cercle Ouvrier". — There exists, in the city of St. Boniface, a workmen's organisation called "Le Cercle Ouvrier" (Workmen's Circle). This association which groups the French Catholic workingmen of St. Boniface, endeavours to protect their professional interests and promote

their religious and moral welfare. Catholics are urged to support this local organisation and encourage other similar associations or initiatives which, in harmony with the teachings of the Holy Father and under the direction of the Ordinary, are zealously endeavouring to christianise society.

Art. 133. - Diocesan Bureau or Secretaryship of Works. — § 1. — This is an ensemble of auxiliary services necessitated by the existence of the various specialized movements of the Boy Scouts and Girl Guides, social and youth organisations, etc. Such services may be created according to the needs which the various organisations meet in their development.

§ 2. — The Bureau has its library service. It has in stock all the literature pertaining to Catholic associations in the diocese as well as the uniforms and costumes approved for youth movements. The Bureau takes charge of the various publications on Catholic Action and is responsible for the page under that rubric in our local Catholic periodicals.

§ 3. — The Office of the Director of Catholic Action is located in the same building as the Bureau. All questions relating to Catholic Action as well as suggestions or programmes of action (such as retreats, conventions, etc.) coming either from a group or a federation of groups, should be sent to the Director of Catholic Action at the central Bureau.

BOOK THREE

THINGS

TITLE I — THE SACRAMENTS

Art. 134. - Duties of the Priest. — § 1. — Priests shall facilitate for the faithful the reception of the Holy Sacraments. They shall treat with meekness, patience and kindness all who call on them, particularly the sick and the poor.

§ 2. — They shall outwardly show a great zeal in administering the sacraments and scrupulously avoid anything that might lead people to doubt their zeal.

Art. 135. - Holy Oils. — § 1. — On Maunday-Thursday pastors shall send for the newly-blessed oils at the Archbishop's Residence. The containers should be purified by clerics in Holy Orders. In the case of remote missions or parishes the Chancellor shall be notified and he will be the judge as to the best way of sending the oils.

§ 2. — Holy Oils should be kept under lock and key in a clean and proper place. It is not permitted to keep the oils in the tabernacle with the Blessed Sacrament. Priests may keep in the rectory the oils necessary for sick-calls. These shall be placed in a special cabinet or case reserved for that very purpose.

Chap. I — Baptism

Art. 136. - Rite and Ceremonies. — § 1. — The child shall be baptised according to the rite of his father. If

the father is not a Catholic, the child shall be baptised according to the mother's rite. In exceptional cases the prescriptions of articles 8 and 11 shall be applied.

§ 2. — In the case of an adult, the minister may, if he judges that there is a sufficient reason, use the ceremonial prescribed for the Baptism of children.

Art. 137. - Names. — § 1. — The minister of Baptism shall insist that the parents give their child a Christian name. If the parents impose a non-Christian name, the priest shall add the name of a saint and inscribe both in the book. The laudable custom of adding the names of Mary for a girl and Joseph for a boy to the other names shall be preserved.

§ 2. — Following the ceremonies of Baptism the priest shall urge the parents to consecrate their new-born child to the Blessed Virgin Mary.

Art. 138. - Sponsors. — § 1. — Clerics in sacred orders may not be sponsors, without the formal permission of the Ordinary. Heretics cannot be sponsors.

§ 2. — A person dressed immodestly cannot be accepted as god-mother.

Art. 139. - Time. — It is a grievous obligation for parents to see that their children are baptised as soon as possible after birth. Pastors will frequently, in sermons and at catechism, insist on this important obligation of parents and will facilitate the reception of an early Baptism in every possible way.

Art. 140. - Place. — § 1. — Solemn Baptism must be administered at the baptismal font. Regularly the font

should be located in the church itself although it is allowed to have it in the sacristy or in a winter chapel according to local needs and circumstances.

§ 2. — In hospitals and other such houses or homes, the regulations set in art. 104, § 2, will be followed.

§ 3. — In cases of adult Baptisms, the regulations given in appendix XVI shall be followed. (App. XVI.)

Art. 141. - Registers. — § 1. — Baptismal registers shall be kept in a safe or fire-proof vault with the archives and documents of the parish.

§ 2. — When parents, not married in the Catholic Church, but considered as validly married by the civil authorities , bring a child for Baptism, the priest may baptise the child if there is moral certitude that he will be brought up a Catholic. The act in the register shall be recorded in the following terms:

On the .... we, the undersigned, parish-priest (or otherwise), of ....
have baptised ....
born on ...., of ....
and of ...., etc.

Art. 142. - Offerings. — No one is allowed to charge for the administration of Baptism or to invite people to offer anything. The free offerings of sponsors or others on the occasion of Baptism are shared equally by the pastor and the parish.

Chap. II — CONFIRMATION

Art. 143. - Age. — § 1. — As a general rule, Confirmation shall be administered to children who are seven years old. Ruthenian priests administer Confirmation to children immediately after Baptism.

§ 2. — In places where Confirmation is administered every year, children shall be confirmed before their First Communion.

§ 3. — In rural parishes where the episcopal visitation takes place every three years, the children are admitted to Holy Communion when they have attained the age of reason (about seven years of age). The Bishop on that occasion, confirms all the children who have received Holy Communion since the last visitation and the children who are to make their First Communion that year.

§ 4. — Adults who join the Church must, if possible, be confirmed before they make their First Communion.

Art. 144. - Certificate of Baptism. — § 1. — The certificate of Baptism must be absolutely required from children who are to be confirmed. If there is any difficulty, the Ordinary shall be consulted.

§ 2. — Children baptised according to the Uniate or Greek rite are confirmed immediately after Baptism. The certificate of Baptism in such cases should mention this fact.

Art. 145. - Time and Place. — At the Cathedral in St. Boniface Confirmation is administered each year. In the other parishes of the diocese it is administered every third year, on the occasion of the pastoral visitation.

Art. 146. - Sponsors. — § 1. — Each person to be confirmed, whether a child or an adult, must be accompanied by a sponsor of the same sex.

§ 2. — On the occasion of Confirmation, in the various parishes, because of the great number of persons confirmed, the same man or woman may act in the name of all other sponsors.

§ 3. — Parents of the children confirmed should find the sponsors for their children to be confirmed and they should be present at the ceremony or find a proxy. If the sponsors are represented by one person acting in the name of all, it will be the duty of the pastor to designate this person.

Art. 147. - Registers. — § 1. — For Confirmation, each pastor must have a special register where the names of the Bishop, of the person confirmed, of the parents and of the sponsors are inscribed as well as the date and place of the reception of the sacrament. This register must be kept in the archives of the parish.

§ 2. — Before Confirmation each parish receives from the diocesan Chancery printed forms for the names of persons confirmed. After the ceremony the pastor must complete these and return them immediately to the Chancery.

§ 3. — The pastor inscribes, in the margin of the baptismal register, the date of Confirmation. If a child has been baptised in another parish, the pastor must, within a month, notify the parish-priest of that parish. For children baptised in hospitals, the prescriptions of art. 104, § 3, shall be observed.

Chap. III — Holy Eucharist

Art. 148. - Bread and Wine. — § 1. — The Grey Nuns, the Daughters of the Cross, the Chanoinesses des Cinq Plaies and the Oblate Sisters are authorised by the Ordinary to make altar breads.

§ 2. — Those Mass wines only may be purchased which have been analysed by the Faculty of Sciences of the University of Montreal. The list of the Mass wines obtainable in Winnipeg, is published in the official section of "*Les Cloches de Saint-Boniface*"; any one wishing to purchase Mass wines in the civil province of Manitoba, must strictly abide by this list.

§ 3. — Before making one's own Mass wine, written authorisation should be obtained from the Ordinary.

Art. 149. - Time and Place. — § 1. — Mass must be said in churches or chapels. In places where there are no churches or chapels the custom prevailing shall be continued.

§ 2. — In parish-churches the celebrant is allowed to say on Christmas day the second Mass immediately after Midnight Mass.

Art. 150. - Bination. — § 1. — Whenever a priest thinks he should binate, he shall write to the Ordinary for permission and explain the circumstances. If a priest has had no time to ask permission and had to binate, he shall without delay notify the Ordinary.

§ 2. — The priest who binates shall offer that Mass for the intentions of the Ordinary and every second month he shall send to the Procurator the list of bination-Masses.

Art. 151. - Mass Stipends. — § 1. — The stipend for a low Mass is one dollar. This fee binds all priests as it is the only recognised one in the diocese and affects all priests and members of religious orders, even exempt.

§ 2. — The fee for the Thirty Gregorian Masses is thirty dollars.

§ 3. — The stipend for a High Mass is three dollars and fifty cents ($3.50). The fee of a High Mass, of a nuptial or funeral Mass includes the celebrant's stipend, (stipend for the offering of Mass), which, in these three cases only, is set at one dollar and fifty cents ($1.50).

§ 4. — A priest, even when invited by a family to celebrate a nuptial or funeral Mass, is always entitled to the stipend set by the diocese.

§ 5. — No one is allowed to ask for a lower stipend than that determined for the diocese.

§ 6. — In reference to Mass stipends, all trafficking shall be strictly avoided. It is strictly prohibited to offer or ask for "parts of Masses" *(Couronnes de messes...)* under any form whatsoever, notwithstanding any contrary custom.

§ 7. — All priests should have a special book in which they will inscribe the number of Masses received and celebrated. This book should be kept in such a way as to enable the executors of a deceased priest to know which of these Masses have been celebrated. The parish-priest should have another book in which the High Masses recommended by the faithful should be inscribed. The first page should indicate where the stipends of Masses not yet celebrated, are to be found.

§ 8. — Priests and religious institutions with an abundance of Mass-intentions will kindly favour the priests of this diocese who are in need of them. These stipends can be sent to the Procurator of the diocese who knows the poor condition of some of our priests.

§ 9. — In sending stipends, the entire offering must be given and the intentions, for which the Masses are to be said or sung, clearly indicated.

Art. 152. - Communion. — § 1. — It is more in accordance with the spirit of the Church to distribute Holy Communion after the priest has received at Mass. This regulation should not be followed so rigorously as to prevent from receiving those who cannot do so but after Holy Mass or at some other time.

§ 2. — The obligatory use of the Communion plate for the faithful does not dispense from using the ordinary Communion cloth.

Art. 153. - First Communion. — Children shall be admitted to Holy Communion as soon as they have attained the age of reason. If these children are to be confirmed during that year, the prescription of art. 143 is to be applied.

Art. 154. - Communion of the Sick. — § 1. — Priests will see that the sick and the old people unable to come to church, are frequently given the opportunity of receiving Holy Communion. They shall not necessarily wait until they are asked by the relatives or nurses.

§ 2. — The parish-priest shall take Holy Communion (Viaticum) to the dying and those in probable danger of death, even repeatedly as the case may be.

§ 3. — Sick people who have been in bed for about a month and who are not showing signs of a prompt recovery, may, upon the advice of their confessors, receive Holy Communion once or twice a week even though they have broken their fast by taking medicine or some liquid.

Art. 155. - Easter-Communion. — § 1. — By a special indult the faithful in the diocese are allowed to receive their Easter-Communion from Ash Wednesday until Trinity-Sunday

§ 2. — As much as possible the faithful should be encouraged to receive their Easter-Communion in their own parish church. If they receive it in another church, they shall notify their parish-priests.

Art. 156. - Frequent Communion. — § 1. — Pastors shal endeavor to kindle in the hearts of the faithful a great love towards the Blessed Eucharist. They shall insist on frequent Communion and its great spiritual advantages and invite, with usual prudence, the faithful to receive Communion every day.

§ 2. — In order to allow people to receive daily Communion the pastors will be available for confession before the daily Mass. They shall also arrange to have Mass celebrated every day in their parishes, especially if there are religious or nuns in the parish.

Chap. IV — PENANCE

Art. 157. - Seal of Confession. — § 1. — The seal of confession cannot be broken. Confessors should never, for

any reason, reveal either by word, sign or by any other way, anything that might lead people to believe that they are breaking the seal of confession.

§ 2. — They shall not lead people to believe, even in sermons and instructions, that they are speaking with the knowledge of things learnt in the confessional. They will scrupulously avoid any allusion, even remote, to things heard in the confessional.

§ 3. — If any priest needs advice concerning a case of confession, he must use extreme discretion, resort to a confrere from outside and take all such precautions as are recommended by moralists.

Art. 158. - Absolution from Reserved Censures. — § 1. — The power of absolving from censures reserved to the Ordinary is by right delegated to the Diocesan Consultors, the Deans and to each priest who, because of his appointment, hears confessions in the Cathedral. (App. XVII.)

§ 2. — The Ordinary gives to any priest who has jurisdiction for hearing confessions in the diocese the following powers and this notwithstanding the cases provided for in canons 2252, 2254 and 2290: power to absolve from censures reserved to the Ordinary by Canon Law or reserved to the Holy See *simpliciter* but only in occult cases and on the following occasions: during Easter-Communion time; on the occasion of a retreat, a jubilee, the Forty Hours Devotion, a novena, a Triduum; on the event of First Communion, on the feast of Christian Doctrine, of the pastoral visitation, of the funeral of a priest, of the first Friday of the month; on All Saints' day, on All Souls' day and on Christmas day.

Art. 159. - Confession of Priests. — Any priest approved by his Ordinary for hearing confessions in his own diocese may validly and licitly absolve any priest in any part of Canada. He may also absolve the parents and persons in service living with this priest.

Art. 160. - Confession of Children. — § 1. — The priest should show no sign of haste when hearing children. Children often need to be advised, prepared and encouraged to be sorry for their sins and resolve to do better. Priests must remind them of their obligations and duties, warn them against temptations and occasions of sin and possibly rectify their judgement on these matters. Priests must be extremely prudent in questioning children.

§ 2. — It will be the duty of the parish-priest to divide the time in such a way as to give the children sufficient time to make a proper confession without having priests remain long hours in the confessional.

Chap. V — EXTREME-UNCTION

Art. 161. - Subject. — § 1. — This sacrament can be given only to persons who have attained the age of reason and who, because of sickness or old age, are in danger of death.

§ 2. — The sacrament should be administered *sub conditione* in case of mentally-defective or insane people even if, because of their state of mind, they have never received Holy Communion.

§ 3. — Extreme-Unction should be administered while the sick person is still conscious and before the last moments.

have arrived. If there is doubt as to whether the person is still alive, the sacrament must be administered conditionally.

§ 4. — Extreme-Unction should be reiterated only when after convalescing, the sick person is again in danger of death.

§ 5. — The parish-priest shall often remind the faithful of their obligation to give the sick members of their families sufficient time for the worthy reception of the last rites. The faithful should not hesitate in telling the sick person and should immediately notify the priest.

Art. 162. - Visiting the Sick. — § 1. — The priest, particularly the parish-priest, must visit often the sick confided to his care, above all those in danger of death.

§ 2. — The priest cannot pretend to be dispensed from visiting a sick person after he has given him the last sacraments. It is at the last moment that the sick have the greatest need of the priest with all the help that religion can afford.

§ 3. — The priest must absolutely avoid in visiting the sick, all that could cast a doubt on his desinterestedness or his charity.

Chap. VI — Matrimony

First part: *The preparation.*

Art. 163. - Inquiry. — § 1. — In the first place the pastor inquires whether the parties are of his parish.

§ 2. — If it is up to him to make the inquiry, the pastor must be certain that there is nothing against the vali-

dity or the licitness of the sacrament. He shall investigate, therefore, using in this matter the forms prepared to that effect and kept at the diocesan Chancery. (App. XVIII.)

§ 3. — Once filled, the formula must be deposited in the archives of the parish together with the papers and the documents concerning said marriage.

§ 4. — In order to make sure of the truthfulness of the declarations, to avoid cases of "*vis et metus*" and of lack of consent, specially on the part of the woman, it is necessary for him to question the parties separately and alone. (App. XIX.)

Art. 164. - Certificates of Baptism and of Death. — § 1. — The pastor must require baptismal certificates from both parties, delivered not more than three months previously, by the pastors of the parishes where the parties have been baptized. In this instance, they are the only documents which show the freedom of the parties.

§ 2. — After the marriage, if the baptismal certificates are returned, the date and the place of the celebration of said marriage must be written on the margin and the parochial seal must be affixed to them.

§ 3. — In the case of a widow or a widower, the burial certificate of the deceased party must also be required. If the certificate cannot be produced, the pastor must inquire about the deceased party.

§ 4. — One should not proceed with the marriage of persons born outside of Canada, when their papers are not in order: in doubt, the case must be submitted to the Or-

dinary. For a Catholic of the Ruthenian rite, one must stand by the prescriptions or articles 21, 26, 27, 28.

Art. 165. - Doubtful Cases. — § 1. — Should the pastor still have doubts, even after having inquired about the freedom, the identity or the existence of an impediment, he must not proceed with the marriage without first consulting the Ordinary.

§ 2. — Whenever recourse must be had to the Ordinary, it must be done personally, orally or in writing: the parties themselves must never be sent.

Art. 166. - Minors. — A minor (not yet 21 years of age) cannot contract marriage without the consent of his parents or with a reasonable opposition on their part. (App. XVIII.)

§ 2. — In the case of a minor who is not yet eighteen years of age, the consent of the parents will be required according to the prescriptions of the Civil Law. (App. XIX.)

Art. 167. - Banns. — § 1 — The publications of banns must be made by the pastor of the contracting parties, that is, by the pastor of the domicile or quasi-domicile of each one. The publications of the banns of nomads *(vagi)* should be made at the place of their residence and elsewhere if the Ordinary should so prescribe. If the parties are minors, the publications must be made also in the parish of their parents or of their guardians.

§ 2. — Unless a dispensation has been granted, the publications of marriage must be made on three successive

Sundays (or holy-days of obligation) at Mass or at other services attended by the faithful. Banns may also be published according to the mode and in the places determined by the Civil Law. (App. XIX.)

§ 3. — It is a grave obligation to publish at least once even during Advent and Lent, if a dispensation has not been granted.

§ 4. — Once the publications are made, the pastor must send a certificate to that effect to the pastor of the parish where the marriage ceremony is to take place.

§ 5. — Should a marriage be delayed for six months after the banns have been published, the publications must be repeated, unless the Ordinary grants a dispensation.

Art. 168. - Mixed Religion and Disparity of Worship. — § 1. — The Church prohibits mixed marriages most severely, whether it be mixed religion or disparity of worship. When there is danger of perversion for the Catholic party or for the children, it is forbidden by the divine law itself.

§ 2. — If the pastor cannot prevent a mixed marriage, he must strive to convert the non-Catholic party. If his efforts prove unfruitful and the parties still want to get married, the pastor must acquaint them with the requirements of the Catholic Church in such cases, so that such marriages may not be celebrated contrary to the laws of God and of the Church.

§ 3. — The dispensation from mixed religion and from disparity of worship is not granted except for just, urgent and proportionately grave reasons. It requires the moral certainty that the promises made shall be fulfilled.

§ 4. — If the parish-priest forsees that the parties will submit to the conditions of the Church, he instructs the non-Catholic party, preferably in the presence of the Catholic party. These instructions must be given during four weeks, two each week. Out in missions, if the priest is obliged to reduce the number of these instructions, he will make sure that the non-Catholic party understands and accepts in details the obligations he is assuming and he will have the moral certainty that these obligations will be fulfilled.

§ 5. — The parish-priest must obtain from the non-Catholic party the promise that he will in no way interfere with the Catholic party's religious practices. He must obtain from both parties the promises that all their children shall be baptized and brought up in the Catholic faith. The parties must promise not to go to a non-Catholic minister, either before or after their marriage. The pastor must remind the Catholic party of his or her duty to try and bring about prudently the conversion of the non-Catholic party. (App. XXII.)

§ 6. — Whenever it is possible, these promises must be made before two witnesses in duplicate form and signed by the parties, the witnesses and the pastor. (App. XXII.)

§ 7. — When applying to the Ordinary for the dispensation, the pastor must mention that the promises have been signed by the two parties, and the instructions (number, time) have been given; he sends along with his request the questionnaire prepared to that effect, after having filled it. (App. XX, XXI, XXII.)

§ 8. — It is a grave obligation for the pastor to see to

the faithful fulfilment of the promises made on the occasion of a mixed marriage.

Second part: *The celebration.*

Art. 169. - Conditions of Validity. — § 1. — In order to be valid a marriage must be contracted before the pastor, the Ordinary, or their delegate and two witnesses.

§ 2. — The Ordinary in his diocese, the pastor and the curates cooperators in the parish, validly assist at the marriages of their subjects and of strangers.

§ 3. — To ensure the validity of every marriage at which he wishes to assist, any other priest needs a specific delegation from the Ordinary of the diocese or from the parish-priest, or a specific subdelegation from the parochial curate.

Art. 170. - Conditions of Licitness. — § 1. — In order to assist at a marriage licitly, the pastor must have ascertained:

1°. That the parties are free. (App. XVIII.)

2°. That one or the other of the parties has a domicile or a quasi-domicile in the parish, or has lived there at least for a month.

3°. That he has all the necessary papers.

§ 2. — If neither of the parties lives in the parish at least since a month, the pastor, in order to assist lawfully at a marriage, must have the permission of the pastor or the Ordinary of the place where either of the parties has a domicile or a quasi-domicile, or has lived for at least a month. A

pastor who would act contrary to this prescription, should give the stole fees to the parties' own pastor.

§ 3. — In the case of nomads *(vagi)*, the pastor cannot assist at the marriage lawfully without having first obtained the permission of the Ordinary.

§ 4. — Unless a plausible reason should dictate otherwise, a delay of three full days is required between the last publication and the celebration. If the last publication has been made on Sunday, the marriage cannot take place before the following Thursday.

§ 5. — Except for a legitimate reason, the marriage is celebrated in the woman's parish.

Art. 171. - Nuptial Mass and Blessing. — § 1. — Marriage may be celebrated at any given time of the year; but Canon Law forbids the nuptial blessing during Advent and Lent.

§ 2. — The Ordinary permits the nuptial blessing even during Advent and Lent, whenever for a just cause, the marriage may not be differed. The Mass *pro sponso et sponsa* is then said if the rubrics permit, as in any other time. The parties shall abstain from excessive pomp.

§ 3. — The pastor will see that, except for a grave reason, the marriage of Catholics be celebrated in the morning and be followed by Holy Mass. The nuptial benediction is given according to rubrics, unless the bride should already have received it at a previous marriage.

§ 4. — If, for a grave reason, the marriage is not followed by Mass, the priest who lawfully assists is autho-

rized by the Ordinary to recite the special prayers contained in the Roman Ritual.

Art. 172. - Place of Marriage. — § 1. — The marriage must be celebrated in the parochial church. It is forbidden to admit the parties in the sanctuary.

§ 2. — Mixed marriages must be celebrated outside the church. The pastor assists at such marriages in the sacristy or the rectory, He must then only ask and receive the consent of the contracting parties without any ceremonies. Music and singing cannot be permitted on this occasion.

Art. 173. - Casual Offerings. — The offerings received according to the table of fees, at the occasion of a marriage will be thus divided: the pastor and the parish share the offerings at equal parts, once the celebrant has received the stipend and the expenses determined in the tariff approved by the Ordinary have been paid.

Art. 174. - Registers. — § 1. — The acts must be entered in the register of marriages with exactness and accuracy, in conformity with canon 1103.

§ 2. — The priest who performs the marriage must clearly indicate in the act the title of his jurisdiction: We, the undersigned, pastor of this parish; We, the undersigned, curate of this parish; We, the undersigned, duly authorized priest by the pastor of this parish — by the curate of this parish or by the Ordinary of the diocese. The title thus given provides the proof of the valid assistance at the marriage.

§ 3. — As soon as possible after the ceremony, the pastor must notify the pastors of the parishes where the

parties have been baptized. These pastors, without delay, shall enter the fact of the marriage in the margin of the act contained in the register of Baptisms.

Art. 175. - Separation of Parties. — It is a grave duty for all the faithful to consult the Ordinary before having recourse to the civil authority in the matter of a temporary or a perpetual separation.

TITLE II — SACRED PLACES AND TIMES

Chap. I — CHURCHES AND ORATORIES

Art. 176. - Care. — § 1. — The pastor will see that his church and sacristy are kept clean and in good order as becomes the holy place and the objects of worship. He will look carefully to the cleanliness of the altars.

§ 2. — He shall avoid all that could convey the impression of business or superstition.

§ 3. — He shall never be too cautious against fire. He must keep the heating system in perfect order, also the electric installations and the fire-prevention equipment; one must be extremely prudent in the handling of candles, vigil-lights, censer and lights.

§ 4. — The pastor must take all necessary precautions against theft and sacrilegious profanations. In all cases, he is held responsible for the profanations which could take place in his church. The churches must be locked or solidly barred each night. All neglect in this matter is liable to severe punishment.

Art. 177. - Use. — § 1. — Churches, public or semi-public oratories must be used exclusively for divine services; they must keep at all cost their sacred character.

§ 2. — It is absolutely forbidden to have them serve for profane uses, for any reason. Hence one must never tolerate in them political lectures, charity-lotteries or organizations, profane concerts..., even if the Blessed Sacrament has been removed.

§ 3. — If one wishes to give a sacred concert, one must obtain the permission of the Ordinary each time.

§ 4. — As to the conferences given by the delegates of *L'Association d'Education du Manitoba,* the established custom will be complied with.

§ 5. — Women must cover their heads in the church as well as be modestly dressed. They must never occupy a place in the sanctuary. Guardians will see that all the prescriptions of the Church concerning christian modesty are well observed in churches and oratories.

Art. 178. - Sacristy. — On the vestry of the sacristy, a card must be in plain view bearing the name of the Archbishop of Saint-Boniface, that of the titular of the church or of the oratory; and giving, if needs be, the collect *de mandato.*

Art. 179. - Oratories. — One must follow the prescriptions of articles 176, 177 and 201, concerning the care of oratories and the custody of the Most Blessed Sacrament.

Chap. II — FUNERALS AND CEMETERIES

180. - Church of the Funeral. — § 1. — The funeral must take place in the parochial church of the deceased. The faithful however may choose another church by a testamentary declaration or before two witnesses.

§ 2. — In no way should a cleric, whether secular or regular, influence the faithful in their choice so as to have their funeral sung in a church other than their parochial church. In such a case, the choice shall be null and void.

§ 3. — Should the faithful select for their funeral a church other than their parochial church, the Ordinary reserves for himself the control of the proof, and it is he who will give, if necessary, the written authorization — which document will be communicated to the pastor of the defunct's parish.

§ 4. — Whenever funerals take place in a church other than the parochial church of the deceased, one fourth of the revenues of the funerals (the Mass stipend and the expenses having been subtracted) is due in equal shares to the pastor and the parish of the deceased.

Art. 181. - Casual Offerings. — § 1. — The offerings received shall be equally divided between the pastor and the parish according to the table of fees, when the stipend has been given to the celebrant and the expenses have been paid.

§ 2. — The poor have a right to a decent funeral free of charge, the body being present. The funeral Mass must be offered for the repose of their soul.

Art. 182. - Funeral Eulogies. — No funeral eulogy may be preached at a funeral without expressed permission of the Ordinary.

Art. 183. - Registers. — § 1. — When a burial act is written, the prescriptions of canon 1238 must be strictly followed.

§ 2. — No interment of bodies shall be made in the cemetery, unless all the prescriptions of the Civil Law have been complied with. (App. XXIII.)

Art. 184. - Worship and Respect Due to the Dead. — § 1 — The pastor shall exhort the faithful to pray for the dead. He shall urge them to have Masses said for them; to hear Mass and receive Communion often for the repose of their souls; to make the Way of the Cross and to recite the Rosary for the same intentions.

§ 2. — The custom of a yearly ceremony for the dead will be maintened or, if needs be, established.

§ 3. — The respect due to the dead requires that cemeteries be blessed when possible and be always kept in good condition: it will be seen that the grass be well cut, the paths kept free, the monuments and tombstones securely fixed.

§ 4. — The faithful will be made to understand that monuments should bear the cross or any sign in keeping with Catholic piety.

Chap. III — THE SANCTIFICATION OF SUNDAY

Art. 185 - Sunday Rest. — § 1. — On Sundays and holy-days, one must abstain from all servile work which is not necessary. The Civil Law itself demands the Sunday rest. (App. XXIV.)

§ 2. — It is not permitted, on those days, to conduct trials, to keep open to the public, commercial houses, stores, to transact publicy any kind of business.

§ 3. — As regards various charitable organizations, the prescriptions of article 78 will be followed.

§ 4. — The pastor, by exception and for a grave reason, may dispense an individual or a family from the law of

Sunday observance. He may grant such dispensation to his subjects everywhere; to strangers, in his parish.

Art. 186. - "Proprium de Tempore" in Oratories. — § 1. — In oratories where the Sunday services are held, the Ordinary permits, provided that the *Memoriale Rituum* of Benedict XIII is followed, the solemn functions of Candlemas, of Ash Wednesday, of Palm Sunday and of the three last days of Holy Week.

§ 2. — In oratories which are attended by persons who do not follow the parochial services elsewhere, these sacred functions shall be held on the days mentionned in the preceding paragraph.

Chap. IV — Fast and abstinence

Art. 187. - Dispensation. — § 1. — For a just reason, in each particular case, the pastor may dispense his subjects — individuals and families — from fast and abstinence, everywhere; strangers, in his parish.

§ 2. — If the dispensation from abstinence or fast has been granted to a family, this family will inform the guests that they enjoy the same privilege.

Art. 188. - Lenten Regulations. — As to fast and abstinence during Lent, these prescriptions will be followed:

1°. Fasting is obligatory every day of Lent, Sundays excepted, from Ash Wednesday until noon on Holy Saturday.

2°. Abstinence is kept on Wednesdays and Fridays (instead of Saturdays, by indult), as well as on Saturday of Ember Week.

3°. The law of abstinence binds all the faithful who have completed their seventh year: the law of fasting, all those who have completed their twenty-first year and who have not yet begun their sixtieth year. Those who cannot fast every day of Lent, are held to fast whenever they can do so.

4° On the days of fast when abstinence is not prescribed, all the faithful may eat meat at the principal meal which may be taken either at noon or in the evening.

5°. The days upon which abstinence is not prescribed, those who are not subjected to the law of fasting and those who are lawfully exempted or dispensed may eat meat at all three meals.

6°. The faithful who fast must take only one full meal on the same day; at the two other meals, they take notably less food than they do ordinarily at these same meals. The quality and quantity of food to be taken should be interpreted according to local customs and the particular circumstances of each person; the constitution, the age, the occupation of each person, as well as the duration of the prescribed fast, should all be taken into consideration. Fasting should not make it impossible for the faithful to fulfil properly their daily tasks. (App. XXXIX.)

Art. 189. - Lenten Alms. — In every church and in every public or semi-public oratory, a box must be placed to receive the lenten alms. Immediately after Easter, the alms collected are sent to the diocesan bursar; they are afterwards distributed to the various works of charity.

TITLE III — DIVINE WORSHIP

Chap. I — Relations with non-Catholics

Art. 190. - Non-Catholic Religious Ceremonies. — § 1. — Catholics are absolutely forbidden to take an active part in non-Catholic religious services; they are not allowed to play the organ, to sing in choirs, to join in the prayers and religious hymns. They are forbidden to follow non-Catholic sermons, either in a church or in a public place, or at the radio.

§ 2. — A Catholic who, because of his functions or of the necessity of showing civility in a particular case, could but with difficulty keep from assisting at a religious non-Catholic service, must take no active part in the religious ceremony; he must avoid scandal.

Art. 191. - Civil Ceremonies. — § 1. — As a general rule, clerics and lay people must not take part in any patriotic civil celebrations (v. g. Armistice day on November the 11th.) in common with the representatives of other religious denominations. They may do so if the celebration has a purely civil character, admitting of no religious act, prayer or anything that could give the impression of equality among the various religions.

§ 2. — In these circumstances clerics wear the ordinary dress, i. e. the black suit, without any liturgical vestment or insignia.

Art. 192. - Social Relations. — § 1. — With non-Catholics, one should only have the social, political and economic relations which are deemed necessary. These rela-

tions shall be permeated with justice and charity. Too frequent relations are always a danger for the faith and should be carefully avoided.

§ 2. — It is a grave duty for parents to watch their children's companions; they will not allow them to associate with non-Catholics without necessity.

§ 3. — Teachers will often recall to young men and young ladies the grave danger of perversion arising from mixed marriages, for the Catholic party and for the children born of these unions.

§ 4. — Let the pastor, from the pulpit, often warn of the dangers and the consequences of mixed marriages. He shall particularly insist on this matter, with proper tact, in parishes where non-Catholics are numerous. In the confessional, the confessor will take every opportunity to recall the Church's doctrine on this subject.

§ 5. — The Ordinary must be consulted before the admittance of a non-Catholic child to a Catholic boarding school.

§ 6. — All persons working for non-Catholics shall be of special interest to the local pastor; he shall prudently suggest to them the proper means to safeguard their faith and shall particularly give them profound religious convictions.

Art. 193. - Forbidden Societies. — I. — § 1. — Under pain of excommunication reserved to the Apostolic See, one cannot be a member of the following societies, which are condemned by the Church:

1°. All societies which plot either openly or secretly against the Church or against lawful authority, whether

or not they require an oath or pledge from their members, v. g. Free-masonry.

2°. All societies which profess nihilism or communism.

3°. All biblical societies.

§ 2. — The confessor, in order to absolve a penitent who has joined one or the other of these societies, must have been authorized by the Ordinary (art. 158) and must demand:

1°. That the penitent withdraw from the society, *(ad validitatem)*.

2°. That he abjure his errors by making a profession of faith according to the formula. (App. XVI.)

3°. That he denounce the clerics and the religious whom he might know to belong to such sect, as well as the leaders of the sect, if they are known to him.

4°. That he hand over the books, the insignia, the documents and the manuscripts of the society which he may have in his possession. The confessor shall deliver them to the Ordinary. The confessor shall impose a salutary penance.

§ 3. — Ecclesiastical burial shall be denied one who has belonged to such societies and has not given signs of repentance before death.

II. — Are gravely forbidden by the Church all societies which enjoin secrecy on their members in such a manner that they may reveal nothing to others, not even to the Church, or which require an oath or pledge of blind obedience. Any one who, bona fide, enlisted in one of these

societies and could not leave it without serious damages, should appeal to the Apostolic Delegation.

Art. 194. - Suspect or Non-Denominational Societies. — § 1. — There are certain societies which are not expressly forbidden, but are considered as suspect or dangerous because of the indifferentism they profess, by reason of a promiscuousness dangerous for Catholics, because of the irreligion of their leaders or patrons. Such are: The *Young Men's Christian Association*, the *Young Women's Christian Association*. Catholics must not join them. They must even avoid attending the amusement halls of these associations.

§ 2. — Priests will warn the faithful to beware of these suspect associations and will remind them of their duty of forming Catholic associations which would offer the same benefits without having their dangers. Those who have already joined suspect associations will be persuaded to leave them; they shall not be refused absolution except in case of obstinacy, if there is evident danger of perversion.

§ 3. — Catholics must encourage Catholic initiatives; non-denominational associations remain suspect in this that they divide the Catholic forces and, in so doing, lessen their influence.

Chap. II — SACRED LITURGY

Art. 195. - Liturgical Legislation. — § 1. — The official and compulsory ceremonial in the diocese is Le Vasseur's *"Manuel de liturgie et Cérémonial selon le rit romain"*, which has been reedited by Haegy and more recently by Stercky.

§ 2. — As to all that concerns Church singing and music, the *Ordinatio de musica sacra* (Leo XIII, July 7th, 1894) should be carefully studied, also, the motu proprio "*Inter pastoralis*" (Pius X, Nov. 22nd, 1903), the apostolical constitution "*Divini Cultus*", (Pius XI, Dec. 20th, 1928); the instructions of the Diocesan Commission of Liturgical Chant should also be followed.

Art. 196. - Liturgical Chant. — § 1. — Sacred music constitutes an integral part of the solemn liturgy, from which all light music and profane chant must be excluded.

§ 2. — The Church demands that her chant be mostly choral; the solo is allowed if it does not predominate; it is accessory to the melody of the choir and is intimately connected with it.

§ 3. — Gregorian chant is preeminent as the model of sacred music. Other kinds of music are worthy of admission to the choir only in as much as they are closely related to it.

§ 4. — Mixed scholas or choirs must not be entrusted with the execution of liturgical chant. These scholas are absolutely forbidden to give concerts, recitals or other manifestations of that kind in the church. However, when a parish suffers from want or total lack of male singers, women or girls may be invited, for a time, to sing at the liturgical services: the pastor will then obtain the Ordinary's permission and will hasten the preparation of male singers.

§ 5. — During solemn liturgical services, — High-Mass, Benediction of the Blessed Sacrament, Vespers, public distribution of Holy Communion — latin liturgical motets

only must be sung. Outside of these solemn services, hymns sung in the vernacular and approved by the Commission of Liturgical Chant, are tolerated.

§ 6. — The organ is the only musical instrument tolerated in the church.

Art. 197. - Diocesan Commission of Liturgical Chant. — § 1. — The Diocesan Commission of Liturgical Chant (C.D.C.L.), established on April 19th, 1938, sees to the faithful observance of liturgical laws dealing with sacred chant or music.

§ 2. — Under the immediate jurisdiction of the Ordinary, it has full powers in all things that concern the regulation of Church singing and music.

§ 3. — It organizes classes in liturgical singing and sacred music, and takes all advisable means to develop among the faithful a liking for Church music.

§ 4. — It is composed of a president, a secretary and a certain number of consultors, appointed by the Ordinary. All requests and useful remarks must be addressed to the secretary.

§ 5. — The Commission's decisions, after having been submitted to the Ordinary, are published in the official section of *"Les Cloches de Saint-Boniface"*.

Art. 198. - Sacred Art. — § 1. — In the choice and the care of sacred vessels, Church ornaments and altar linens, the liturgical laws must be followed.

§ 2. — The use of liturgical vestments of Roman form or of the ample style is permitted in the diocese; the chasuble must not reach beyond the forearms.

§ 3. — The church's furniture must be kept very clean, and repaired whenever necessary.

Art. 199. - Liturgical Teaching. — § 1. — Pastors should instruct the faithful in sacred liturgy. Let him explain, especially from the pulpit and in the catechism classes, the meaning of the Church's ceremonies and chiefly the liturgy of Holy Mass and of the administration of the sacraments. He will urge the faithful to get initiated to the liturgical texts and he will contrive to make this task easy for them. Teachers will make it their duty to instruct their children in this matter.

§ 2. — In order that sacred music be executed in a fitting manner, all the students of our Seminary and our schools should be taught Gregorian chant. Let the religious communities give themselves zealously to this liturgical and religious formation in the institutions where youth is trained. The pastor shall strive to have the faithful acquainted with Gregorian chant at least with the parts of the Mass which are easier and which are sung more frequently.

Chap. III — The worship of Our Lord Jesus Christ

Art. 200. - Devotion to the Holy Eucharist. — § 1. — Pastors shall explain often to the faithful the holy mystery of Mass. They shall exhort them to hear Mass on Sundays, and when possible on week days. In order to make this easy to the faithful, they shall be punctual and regular in celebrating Mass.

§ 2. — Pastors shall endeavor to establish the confraternity of the Blessed Sacrament or similar associations,

whenever possible. They will insist on adoration, during the day or night, at the church or even at home, in order to transform Catholic homes into living sanctuaries.

Art. 201. - The Tabernacle. — The tabernacle must be irremovable, strongly built and secure. The lock must be theft-proof and safe from profanation. The tabernacle must at all times be locked and the priest entrusted with the care of the church or the oratory, is gravely responsible for the key of the tabernacle. When the service is over, the key must not be left in the lock of the tabernacle, nor on the altar, but must be laid in safe place.

Art. 202. - Privileged Altar. — § 1. — The main altar of every parochial church of the diocese, is a privileged altar.

§ 2. — Mention of this fact must be made on the tablet posted in the vestry.

Art. 203. - Sanctuary Lamp. — The sanctuary lamp must be supplied with olive oil or bee's wax; if such substances are lacking, some vegetable oil may be used; or, in case of necessity, after having obtained authorization from the Ordinary, mineral oil.

Art. 204. - Candles. — § 1. — The candles for Mass (two being required for Low Mass; four, for High Mass on week days; six for High Mass on Sunday and feasts of obligation), the pascal candle and the three-branches candle, must contain the proportion of at least 60% bee's wax.

§ 2. — Candles used for the exposition of the Blessed Sacrament, the administration of sacraments or any other

strictly liturgical office, as well as those used around the catafalque, must contain the proportion of at least 33% of bee's wax.

§ 3. — Votive candles (for devotional purposes), as those being burnt before statues and images of saints, may be made of stearine or any other substance of that kind.

Art. 205. - Electrical Light. — § 1. — Electric light serves to illuminate the church; the character of the place must be regarded and all theatrical effect avoided.

§ 2. — Electric light for ornamentation must not be used on the altar.

Art. 206. - Benediction with the Ciborium. — § 1. — Benediction with the ciborium may be given at any time, for a reasonable cause, in churches and oratories that reserve the Blessed Sacrament.

§ 2. — This is the way to proceed:

1°. Six liturgical candles are lit.

2°. The officiating priest opens the tabernacle, but does not lay the ciborium on the altar.

3°. After the triple invocation *"Cor Jesu sacratissimum"*, or any other motet to the Blessed Sacrament, the choir sings *"Tantum ergo"* and the versicle *"Panem de coelo..."*.

4°. The priest who celebrates sings the collect of the Blessed Sacrament, gives the blessing with the ciborium which he reposes afterwards in the tabernacle and leaving it open, he recites the praises alternatively with the faithful.

5°. While the priest closes the door of the tabernacle, the choir sings the psalm *"Laudate Dominium omnes gentes"* or any other equivalent latin chant.

Art. 207. - Benediction with the Monstrance. — § 1. — For the solemn benediction:

1°. Twelve liturgical candles and incense are required.

2°. The monstrance may be placed on a throne, on the tabernacle or on the altar.

3°. After the triple invocation *"Cor Jesu Sacratissimum"*, or another chant, the choir sings a motet to the Blessed Sacrament and a motet to the Blessed Virgin, followed by the versicle prescribed by the liturgy of the season and the three collects: in honor of the Blessed Virgin, for the Pope and for the Archbishop. Then is sung the *"Ecce fidelis servus et prudens"* or another anthem with the corresponding versicle and the collect in honor of St-Joseph; then the *"Tantum ergo"* and the versicle *"Panem de coelo..."*.

4°. The celebrant sings the collect of the Blessed Sacrament and gives the benediction with the monstrance. He recites the praises and prayers as in the benediction with the ciborium (art. 206). The liturgical ceremony is brought to an end with the singing of the psalm *"Laudate Dominum omnes gentes"* or any other equivalent latin chant.

5°. In missions where it is impossible to observe the regulations regarding solemn benedictions, authorization is given to sing only one motet in honor of the Blessed Sacrament followed by the *"Tantum ergo"*.

§ 2. — Solemn benediction (with the monstrance) must take place in parochial churches and oratories open to the faithful:

1°. On Corpus Christi.

2°. On the feast of the Sacred Heart.

3°. On the feast of St-Joseph.

4°. On the first Friday of each month.

5°. On Sundays and feasts of obligation.

§ 3. — In churches and oratories which reserve the Blessed Sacrament, benediction with the monstrance may be given:

1°. On each day enumerated in the preceding paragraph.

2°. On each day of the octave of Corpus Christi; during this octave, only motets in honor of the Blessed Sacrament are sung, followed only by the collect of the Blessed Sacrament.

3°. On each day of March, in honor of St-Joseph.

4°. On each day of May, in honor of the Blessed Virgin.

5°. On each day of June, in honor of the Sacred Heart.

6°. On each day of October, in honor of Our Lady of the Holy Rosary.

7°. On each day of a retreat, of a triduum, of a public novena.

§ 4. — Outside of the days enumerated in the preceding paragraph, permission must be obtained from the Ordinary to give solemn benediction.

Art. 208. - Forty Hours Devotion. — § 1. — The Forty Hours Devotion takes place every year in places and at times indicated in the official list, which is made so as to ensure perpetual adoration in the diocese. No derogation from it should be made without the consent of the Ordinary. Any change or dispensation must be submitted, in due time, to the Chancellor at the Bishop's Residence. (App. XXV.)

§ 2. — These supplications must be made with all possible solemnity. The pastor will try and organize night adoration.

Art. 209. - Eucharistic Triduum. — In all parochial churches, the exercices of the Eucharistic Triduum must be held each year. These exercices begin on the feast of the Sacred Heart and finish on the following Sunday.

Art. 210. - Eucharistic Congress. — § 1. — Each year a eucharistic congress is held in one of the deaneries.

§ 2. — A committee composed of the deans will provide that this annual congress will take place and will help the parish-priests who are charged with organizing it in the designated deanery. Suggestions deemed proper will be sent to this committee.

Art. 211. - Devotion to the Sacred Heart. — § 1. — Priests shall propagate by every means the devotion to the Sacred Heart.

§ 2. — Especially, they will exhort the faithful to assist at the exercises of the first Friday of the month, at the exercises of the month of the Sacred Heart and to celebrate with piety the feast of the Sacred Heart.

Art. 212. - Feast of Christ the King. — On the feast of Christ the King, the Blessed Sacrament will be exposed in all churches at the High Mass. At the solemn benediction which follows Vespers, the priest officiating will recite before the "*Tantum ergo*" the act of consecration to the Sacred Heart, "O sweet Jesus redeemer of the human race"... and the litany of the Sacred Heart. The same prescriptions are observed in chapels in which public offices are held.

Art. 213. - Way of the Cross. — § 1. — The pastor who wishes to have the erection of the Stations of the Cross in his church, must make his request to the Ordinary, in writing. As to the erection of the Way of the Cross in a religious community, the request must be signed by the chaplain (the pastor of the parish, if the community has no chaplain) and the superior.

§ 2. — Once the consent of the Ordinary has been obtained in writing, the prescribed directions must be followed.

Chap. IV — CULT OF THE BLESSED VIRGIN MARY

Art. 214. - Devotion to the Blessed Virgin. — § 1. — Priests will kindle by the most efficacious means the devotion to the Blessed Virgin.

§ 2. — They shall exhort the faithful to preserve the pious practice of consecrating their children to her from their early age; to wear scapulars of Mount Carmel and the Immaculate Conception; to enlist in confraternities in her honor; to recite daily the Rosary, the *Angelus* or the *Regina coeli*.

§ 3. — The recitation of evening prayers and the Rosary by the family at home is a praise-worthy custom to be maintained or to be established.

Art. 215. - Month of Mary. — Each day of the month of May, in the churches of the diocese, the exercices of piety in honor of the Blessed Virgin must be held. These devotions should take place also in the chapels which reserve the Blessed Sacrament.

Art. 216. - Month of the Holy Rosary. — During the month of October, in the churches, every day, before the Blessed Sacrament exposed, or, in the morning during Mass, will be recited:

1°. The Rosary, meditating on the mysteries of the Holy Rosary.

2°. The litany of the Blessed Virgin (litany of Loretto).

3°. The prayer to St-Joseph.

The exercises of the month of the Holy Rosary should also take place in the communities whose members do not attend the parochial church.

Chap. V — OTHER DEVOTIONS

Art. 217. - Processions. — § 1. — The usual liturgical processions are authorized in the churches and chapels of the diocese. They are the following:

1°. The processions with the Blessed Sacrament: on Maunday Thursday, on Good Friday, on the day of the solemnity of Corpus Christi, on the feast of the Sacred Heart or the solemnity thereof, on the opening or the closing of the Forty Hours Devotion.

2°. The procession with the statue of the Blessed Virgin, on the first Sunday of each month.

3°. The procession of Candlemas, on the feast of the solemnity of the Purification of the Blessed Virgin.

4°. The procession of Palm Sunday.

5°. The procession on the occasion of the "Greater Litanies" and the litanies for "Rogation Days".

§ 2. — The procession of the solemnity of Corpus Christi and the processions of the Litany of St-Mark and of the Rogations, may take place outside of the church. No other procession, ordinary or extraordinary may take place outside of the church, without the expressed permission of the Ordinary for each case.

§ 3. — The liturgy of processions already authorized must not be altered, and no innovation can be made in this matter, without the expressed permission of the Ordinary.

Art. 218. - Pilgrimages. — § 1. — Pastors will invite the faithful to attend regional pilgrimages in honor of the Blessed Virgin, in the parishes of St-Malo and the Sacred Heart; in honor of St-Joseph, in the parish of St-Viator; in honor of St. Anne, in the parish of Ste-Anne-des-Chênes; in honor of the Holy Canadian Martyrs, in the parish of the Cathedral.

§ 2. — A pilgrimage must have a religious character which will distinguish it from ordinary excursions.

§ 3. — The right of promoting or organizing a pilgrimage belongs solely to the ecclesiastical authority.

§ 4. — The spiritual director of a pilgrimage authorized by the Ordinary, may give, over the whole territory of Canada, to priests taking part in the pilgrimage, if approved

by their Ordinary, for the place of the pilgrimage, and for the whole duration of the voyage, the power of preaching and of hearing confessions with the faculty of absolving cases reserved to the Ordinary.

Art. 219. - Relics. — § 1. — Only relics duly approved by an authentic document, may be exposed to the public veneration of the faithful. In case of doubt, the Ordinary is the judge of the authenticity of a relic.

§ 2. — Relics must be kept in a locked closet.

§ 3. — The wax-seal affixed on a relic must not be broken without the Ordinary's authorisation.

TITLE IV — THE TEACHING FUNCTION OF THE CHURCH

Chap. I — Catechetical Teaching

Art. 220. - Obligation. — The religious training of the adolescents and the teaching of catechism are the care of the Church. It is the most pressing and the most serious duty of pastors. If they have the right to count in the fulfilling of this duty on the collaboration of parents and teachers, they cannot exempt themselves from it, nor can they leave it entirely to them.

Art. 221. - Catechist. — § 1. — The catechist enters upon the work of his office only after serious preparation. All who teach catechism will give special attention to the study of its pedagogy. Every catechist will endeavor to arouse and maintain attention by developing his subject in a manner suited to the understanding of the children. He follows closely the publications and experiments on the subject of catechetical teaching and scrupulously adheres to the recommendations of the Diocesan Catechetical Board.

§ 2. — In centers where the children do not receive any religious instruction at school, volunteer catechists provide the teaching of religion during holydays. The organization of these catechisms depends on the apostolic and enlightened devotedness of Catholic catechists, of seminarians and specially of the reverend sisters.

§ 3. — The religious orders which devote themselves to the teaching of children and which have their houses of training in the diocese will see that their members are prepared,

according to the official program of the diocese, to pass an examination in religion before the Ordinary or his delegate. (App. XXVI.)

Art. 222. - Parochial Organization. —

I. — THE CONFRATERNITY OF CHRISTIAN DOCTRINE. — §1. — The Confraternity of Christian Doctrine should be established in each parish. (App. XXVII.)

§ 2. — All teachers should belong to this Confraternity. The volunteer catechists should be members of the Confraternity. Mothers of families would have every interest in being enrolled in this Confraternity and in assisting at the activities of this pious union.

§ 3. — The members of the Confraternity meet once a month under the presidency of the parish priest or his representative. The Creed and the act of Faith are said. The priest speaks on the pedagogy of the catechism; discusses with members the problems of the teaching of catechism; suggests at need, the necessary initiatives to assure the teaching of the Christian doctrine to all the children of the parish.

II. — DUTIES OF PASTORS. — § 1. — Every year the parish priest must prepare, during several days, the children who are of age to receive the sacraments of Penance and of Holy Eucharist; on the occasion of the pastoral visitation he prepares the children who are to be confirmed.

§ 2. — The parish priest must visit assiduously the schools of the parish open to him, in order to teach catechism to the children and to ascertain that the official program of

the diocese is being effectively followed. He profits by this opportunity to stimulate the teachers in the religious training of youth.

§ 3. — For the children who receive no religious instruction at school, the parish priest will use all the means in his power to catechize these children; for instance, grouping them on Saturday or Sunday; calling on volunteer catechists; organizing vacation catechism classes; extending the use of catechism lessons by correspondence, etc.

§ 4. — By means of the parochial register which he must keep up to date, the pastor will draw up an exact and complete list of the children who have not yet received a diploma of religious instruction. He will see to it that those who delay or are negligent , acquire, as soon as possible, the necessary knowledge.

§ 5. — He organizes each year the Day of Christian Doctrine according to the program in the appendix. This day should be preceded by a triduum or at least one day of recollection. (App. XXVIII.)

§ 6. — Each year the pastor will give his generous cooperation in the preparation and the correction of the diocesan catechism contest organized for the pupils of grade VI who have completed for the first time the study of the catechism text. He follows the recommendations of the Catechetical Bureau and distributes, if there are any, the diplomas on the occasion of the parochial Day of Christian Doctrine.

§ 7. — The parish priest must continue to care for the young who no longer attend school, drawing his inspiration

from the initiatives suggested by the Catechetical Bureau or from the Diocesan Secretariat of Catholic Works.

Art. 223. - Diocesan Organization. — § 1. — The Catechetical Bureau which is under the immediate supervision of the Ordinary, directs the entire organization for the teaching of catechism in the diocese.

§ 2. — The Bureau's service of inspection is intrusted, for the present, to the school visitors of the *"Association d'Education du Manitoba"*.

§ 3. — The principal functions of the Bureau are:

1°. To watch over the orthodoxy of the religious teaching in parishes, in schools and in colleges; to control the competence of catechists; to see that the diocesan discipline is observed in this matter.

2°. To organize the program of catechetical pedagogy on the occasion of the pedagogical reunions of the *"Association d'Education du Manitoba"*.

3°. To organize each year special classes in Christian doctrine to perfect the knowledge of the catechists.

4°. To supervise the diocesan catechism examination which takes place every year, by preparing the questions, by judging the best examinations sent to it by the parish priests and by granting diplomas.

5°. To recruit competent volunteer catechists to help the priests; to organize, with the help of these catechists, vacation classes of catechism; to prepare and to promote correspondence courses in catechism.

6°. To supervise the catechetical training of teachers and volunteer catechists. This supervision is exercised in

particular, by an examination in religion which crowns a series of courses on Christian doctrine and catechetical pedagogy. This examination gives the successful candidate the right to a diploma of competence, both in theory and in practice, for the teaching of the Christian doctrine. (App. XXV.)

Chap. II — PREACHING

Art. 224. - Duty of the Parish Priest. — The parish priest receives from the Ordinary the mission of preaching at the same time as he receives his pastoral charge. This is a personal function which he shares with his assistants.

Art. 225. - Duties of the Preacher. — § 1. — Priests will read from time to time the articles of the Plenary Council of Quebec (319-325) as well as the pontifical documents relating to preaching.

§ 2. — Preachers will prepare themselves with care for their important function: let them avoid improvisation which too often bores and exposes to teaching error; also a bookish exposition and a "*sermonizing tone*". They will, in speaking to their congregation, adapt themselves to its intellectual development and its character.

Art. 226. - Dominical Preaching. — § 1. — On Sundays and on feasts of obligation there should be in all parochial churches, at the principal Mass, the "prone", the reading of the Gospel, followed by a homily or instruction according to the plan of instructions supplied each year by the Ordinary. In parishes where there are several Masses, as

much as possible, the Gospel will be read and a short instruction given at all the Masses. (App. XXIX.)

§ 2. — In the chapels of institutions whose inmates do not assist at the parochial services the sermon is given as in the parochial churches.

Art. 227. - Particular Subject. — Twice a year, on the first Sunday after the Epiphany and on the first Sunday after Easter, the pastor recalls and explains, according to the needs of his congregation, the counsels on marriage contained in the circular of the Ordinary of April 12th, 1936.

Art. 228. - Parochial Retreats, Lent and Advent. — § 1. — In every parish there must be a parochial retreat at least every three years.

§ 2. — During Lent one or two instructions will be given each week, according to the circumstances of each parish. It is to be desired that the same rule be followed during Advent.

Art. 229. - Novenas, Triduums... — The principal liturgical feasts, the great events of the parish, should be prepared for by a novena or triduum or at least by one day of prayer or recollection.

Art. 230. - Closed Retreats. — The parish priest will encourage the faithful to follow, as much as possible, every year, the exercises of a closed retreat. It is the best means of developing in the parish an élite and of fostering the right Chistian spirit, particularly in the apostles of Catholic Action.

Art. 231. - Pastoral Interchange of Services. — The priests of the ministry especially in the country will help one another on occasions such as the Forty-Hours, retreats... It would be an advantage also in other circumstances to invite a colleague to hear the confessions of the faithful and even to preach in the parish.

Chap. III — Schools

Art. 232. - Duties of Parents. — § 1. — It is a duty of the greatest importance for parents to provide their children with a thorough Christian education.

§ 2. — The child's first Christian formation can be replaced by no other. Parents therefore shall by common consent provide their children with this first formation, and thereby imbue their souls with strong religious convictions, in order to lead them on to the practice of virtue from an early age.

§ 3. — Parents shall give to their homes a truly Christian atmosphere and shall banish anything that might destroy family life, or harm the souls of their children.

§ 4. — Parents shall remember that they are bound in conscience to send their children to schools under Catholic control. This however does not dispense them either from their duties of first teachers of their children, or from supporting and encouraging in every possible way those who take their place in the schools.

§ 5. — Parents are forbidden to send their children to schools under non-Catholic control when they have, at their disposal, schools under Catholic control. "Catholic

children cannot be permitted to seek an education in those schools that ignore the Catholic religion." (Leo XIII, To the Catholics of Manitoba.)

§ 6. — If for weighty reasons, parents wish to send their children to a school or to any institution of learning under non-Catholic control, they must first obtain permission from the Ordinary, who is sole judge in this matter. Permission will be granted only if there is no danger of loss of faith. Pastors shall then make such inquiry as shall be prescribed by the Ordinary.

§ 7. — Without a special permission from the Ordinary, the faithful are not permitted to confide their children nor their old-folks to non-Catholic institutions, orphanages, old-folks' homes, or other similar shelters.

Art. 233. - Duties of School-Trustees. — § 1. — Catholic school-trustees shall endeavour to perform their special duties with devotedness, perseverance, wisdom, prudence and Christ-like charity. (App. XXXVIII.)

§ 2. — They shall do their utmost to maintain peace and harmony in and around their school; this will go far in fostering the beneficient influence of Holy Mother Church over our school children.

§ 3. — They shall remember that the whole teaching system, teachers, school-curricula, and text-books, must be imbued with a truly Christian spirit and in such a way as to make religion the basis and the mainstay of the school training.

Art. 234. - Duties of Teachers. — All teachers are in duty bound not only to teach the various branches of secular

knowledge, but also and above all, to impart a thorough religious instruction and to direct all their efforts towards giving their pupils a Christian formation. They shall abide by the diocesan program in their catechism-classes. (App. XXX.)

Art. 235. - The "Association d'Education du Manitoba". — § 1. — The purpose of the *"Association d'Education du Manitoba"* is to protect the rights of parents in the education of their children.

§ 2. — It is a duty for Catholics to support this association. They shall not apply directly to the civil authority with their protests or school difficulties, but they shall do so through this association, well-experienced to act as intermediary in these questions.

Art. 236. - Visits to Schools. — § 1. — The pastor shall make full use of the rights granted him by Civil Law to visit the schools regularly. (App. XXXVIII.)

§ 2. — The inspectors appointed by the *"Association d'Education du Manitoba"* have the duty to see that religion is taught in the schools as outlined by the Ordinary, and they shall report to him.

Art. 237. - Retreats for Children. — Whenever possible, the pastor shall arrange for a children's retreat at the beginning of each school-year. It is well to ask priests from other parishes to help with confessions.

Art. 238. - High-Schools. — § 1. — Students attending the University or high-schools must be warned against the non-Catholic teachings they will receive.

§ 2. — Normal school students shall follow the special courses given each year by the *"Association d'Education du Manitoba"*.

Chap. IV — The College and Seminary

Art. 239. - Seminary. — § 1. — Because of a special agreement between the Archbishop and the Reverend Jesuit Fathers, St. Boniface College is at the same time the diocesan Seminary; young men desirous of studying for the priesthood in the secular clergy should be sent there for their training.

§ 2. — The alumni, already grouped together into an association, lend a helping hand to their Alma Mater, by giving needed financial support and by founding scholarships.

§3. — The College and Seminary is a diocesan institution; it therefore deserves the sympathy and support of the faithful of the diocese. Parents shall remember, moreover, that this institution needs finances to operate, and consequently they should not ask for reductions in board and tuition fees when they can easily bear the cost of their children's education; nor should they ask even when some sacrifice is necessary.

Art. 240. - Vocation Fund. - "L'Oeuvre des Vocations". — § 1. — In order to provide the Diocese of St. Boniface with priestly vocations, a special society called *"L'Oeuvre des Vocations"* shall be established in each parish whenever expedient. This society grouping together the Catholic elite proposes to foster priestly vocations through

prayer and sacrifices; and if need be, to supply the necessary funds for the education of young men showing signs of a priestly vocation.

§ 2. — Priests especially, shall aid in this noble enterprise by offering their prayers and their alms. The discovery of priestly vocations is a duty entrusted to the loving care of all priests and especially of the pastors who shall encourage them in every possible way. They are reminded to use great prudence in discerning vocations and in the choice of their protégés. (App. XXXI.)

§ 3. — Parents shall endeavour to promote priestly or religious vocations among their children by their prayers and their truly Christian lives. If they have not the right to oppose their children's vocation, they cannot on the other hand force them in their choice. Those homes not blessed with children could help the Vocation Fund more generously with their alms, or even fully provide for a youth showing signs of a vocation but lacking the pecuniary means to follow it.

§ 4. — A diocesan Vocation Fund has already been established to meet present needs and to guarantee stability of ressources for the education of seminarians in the future. This fund will enable us to aid financially those seminarians (in the College-Seminary or in the Grand Seminary) who are in need. In due time this fund will form part of *"L'Oeuvre des Vocations"*.

§ 5. — This fund counts, in the first place, on private charity. It receives gifts of any kind intended for the promoting of vocations, or donations made in favour of a de-

signated seminarian. Each year, a special collection for seminarians is taken up in all churches and chapels of the diocese. On this occasion, it is well to organize a "vocation day".

§ 6. — Until further notice from the Ordinary, the revenue from a 5% tax on annual incomes, — operating costs and expenses deducted, — shall be turned over to the Vocation Fund; this applies to the income of the Bishop's House, benefices, parishes, religious houses, as specified by Canon Law, c. 1355.

Art. 241. - Seminarians. — § 1. — Candidates to the priesthood must study theology for four years, (after having followed a one year course in pre-theological subjects).

§ 2. — During vacation seminarians must faithfully observe the Synodal Constitutions and their own special regulations. Regarding their stay with their families or at the parish rectory they will follow rulings given them at the Grand Seminary or by the Ordinary.

§ 3. — If their health permits, they shall offer their services for summer catechetical work.

§ 4. — The pastor will show fatherly solicitude for the seminarians during their vacation within his parish. He will regard it as one of his important duties, immediately at the end of vacation in September, to forward to the superior of the Grand Seminary, upon request, testimonial letters as to the conduct of each of the seminarians who has passed his vacation within his parish.

§ 5. — Those seminarians unable to provide by themselves or through benefactors for their board shall apply to

the Archiepiscopal Corporation for aid: these seminarians shall then abide by the financial regulations set down for them by the Bishop.

Chap. V — Books and other Publications

Art. 242. - Office of the Censor. — The head-quarters of the Censorship Bureau is at the office of the Chancellor of the diocese. Under the presidency of the Bishop, the Censorship Bureau groups together a number of censors, one of whom is the Chancellor of the diocese, who also acts as its secretary. The censors are appointed by the Bishop.

Art. 243. - Censorship of Books. — § 1. — All Catholic authors, printers, editors must submit to the censor all writings which treat of religious or moral questions. No one can avail himself of the right to publish these, unless he has previously secured the authorization of the Ordinary. This authorization is given only after a favorable judgement has been granted by the official ecclesiastical censor.

§ 2. — This regulation covers all books, newspapers, periodicals, pictures and other printed matter, independently of the form under which they are to be published or distributed to the reading public: viz. whether they be typewritten, multigraphed or photographed...

§ 3. — The faithful themselves must obtain special permission from the Bishop to become contributors to periodicals or newspapers in which faith and morals are constantly attacked.

Art. 244. - Prohibited Publications. — § 1. — Any Catholic who knowingly reads, keeps, edits, approves of, or recommends a book nominally condemned by the Holy See, or a book which propagates or vindicates apostasy, heresy or schism, incurs by this very fact, the excommunication reserved *speciali modo* to the Apostolic See.

§ 2. — Neither can one without being guilty of grievous sin, edit, read, sell, translate, give or lend publications which although not nominally forbidden or prohibited, are condemned as being against equity and morality. Catholics will also refrain from reading insidious books.

§ 3. — If, for serious reasons, a priest or layman must read a literary publication which is prohibited or condemned, he may not do so without the authorization of the Ordinary. This permission can never be granted for the reading of any *ex professo* obscene literature.

Art. 245. - Council of Vigilance. — § 1. — The Council of Vigilance consists of a president, an assessor, and a certain number of members named by the Ordinary.

§ 2. — 1°. Working closely with the various organized sections of Catholic Action, it sees to the carrying out of the pontifical prescriptions concerning Christian decency.

2°. Cooperating with the units of organized Catholic Action, it watches over the shop-window displays, the sale of various publications in booksellers' shops, in news-stands, and in public places.

3°. It endeavors to discover all anti-religious and anti-social propaganda.

Art. 246. - Cinema. — Parish priests will bring to the attention of the faithful and particularly of the various parochial organizations, the pontifical prescriptions, concerning the cinema. They will try to persuade the faithful, particularly the active members of Catholic Action, to pledge themselves each year, to refrain from attending any theatrical representation which attacks faith and morals. The pastors should be seconded in their efforts by teachers, male and female, lay and religious, and by fathers and mothers, who are conscious of their grave responsibilities.

Art. 247. - Press. — § 1. — The faithful will vigilantly watch over the type of newspapers and other periodicals which is read in their homes.

§ 2. — They will give moral support, and if need be, financial aid to the Catholic press. The faithful should subscribe to and read only such literature — periodicals, newspapers and magazines, which are free from all erroneous theories, — moral, social, or doctrinal, They will deem it their duty to spread Catholic publications in the public places which they visit, or own.

§ 3. — The faithful should guard against the influence exerted by the immoral press; for, by its anti-Catholic attitude, its advertisements, and its illustrations, it spreads scandals and theories which openly oppose the teachings of the Church.

Art. 248. - Radio. — § 1. — The faithful should foster, encourage, and support all broadcasts organized for the defence and the propagation of Catholic principles.

§ 2. — The faithful should guard against broadcasts sponsored by non-Catholics on religious topics.

§ 3. — It is the duty of Catholics to draw the attention of the Director of Catholic Action to broadcasts which attack the laws of morality.

Art. 249. - Duties of the Faithful. — § 1. — It is the strict duty of all Catholics, and particularly of parents, educators, priests, confessors and spiritual directors, to warn the faithful, and more especially the young people, against magazines which, by full page illustrations and leading articles, attack and injure faith and morals.

§ 2. — Parish priests should frequently remind their parishioners of the prescriptions of the present article and, also, of article 244. They will warn them against pamphlets and leaflets distributed free, at their doors or in public places: this literature, apparently very harmless, is often both insidious and dangerous.

TITLE V — TEMPORAL POSSESSIONS

Chap. I — The Acquisition of Property

Art. 250. - Parish Property. — The sources of parish revenues are: Tithes, pew rent, collections, half of the casual offerings, the proceeds of real estate and of parish organisations, votive lights and interest on moneys loaned.

Art. 251. - Tithes. — § 1. — The Church, independently of the civil power, has the right to exact from the faithful what is necessary for divine worship, for the proper maintenance of its ministers, and for its works.

§ 2. — The faithful are bound in justice to respond to these demands according to the measure of their resources and according to the mode prescribed by the Church.

§ 3. — All members of the diocese who possess property, have revenues, receive a salary, or benefit from a pension or an annuity, are obliged to give to the Church a part of their income. This part, called tithe, capitation or support, is determined in each parish by the regulation or custom actually in force; the present method will be maintained until a new regulation will have been made by the Ordinary.

§ 4. — The pastor or priest in charge of the parish must, in his capacity as administrator of the parish property, collect each year the tithe, capitation or support due in justice to the parish church; to neglect this obligation would be to fail in a serious duty. However, more than the established tariff shoud never be exacted. Those who, on account of poverty, could pay the full tariff, but with difficulty, should be treated with patience and charity.

§ 5. — At the request of the interested parties the tithe, which should be paid by religious communities, will be fixed, in each case, by the Ordinary.

Art. 252. - Pews, Chairs. — § 1. — The parish rents the pews, or claims a modest offering for each place in the pew. When a parish does not rent the pews, it receives a small offering from each of the faithful for the place in the pew, or for a chair, occupied at the parochial Mass on Sundays or holy-days of obligation. It is not a question here of an admission fee exacted at the door of the church; it is only an alms collected in the pew itself by persons who act always with tact and reserve, especially towards the poor, who are entitled to a place even if they cannot pay for it.

§ 2. — Where pews are rented, the rent may be set at a fixed price, or may be set by auction, beginning at a minimum price according to the custom of the different parishes. The auction should include only the unpaid pews for the preceding term, and it should be announced two Sundays before the date it usually takes place in the parish.

§ 3. — In each parish the methods of procedure for the rent of pew space must be maintained according to the regulation actually in force. The written permission of the Ordinary is necessary to inaugurate changes in these matters.

§ 4. — Each year the pastor sends to the Procurator of the diocese ten percent of the total revenue of the pew rent according to one or the other method in force in the parish. This annual amount is paid to the Bishop as *cathedraticum*.

Art. 253. - Collections. — § 1. — The collections belong entirely to the parish unless the Ordinary has provided

otherwise. The pastor cannot authorise anyone to take up a collection in his church for the benefit of a particular work without the written consent of the Ordinary. The same rule applies to the collections which the pastor is asked to allow in the parish.

§ 2. — The list of collections asked by the Ordinary will be found in the appendix. They are obligatory in all the churches and public oratories of the diocese, as well as in the semi-public oratories into which the faithful are admitted. These collections should be announced and favorably commented upon the Sunday before. The proceeds of these collections made on the prescribed days should be sent in their entirety, during the following month, to the diocesan Procurator. (App. XXXII.)

Art. 254. - Casual Offerings. — § 1. — The casual offerings arise from the ringing of the bells, the offerings for High Masses, marriages and burials, according to the schedule approved by the Ordinary.

§ 2. — Notwithstanding any contrary custom, the casual offerings are divided equally between the parish and the pastor, after the stipend of the celebrant has been subtracted and the expenses determined in the schedule approved by the Ordinary have been paid.

Art. 255. - Parish Halls, Real Estate. — § 1. — It is the pastor who decides on the occasional rental of the parish hall, or the real estate belonging to the parish. If it is a question of a long term rental the consent of the Ordinary must be obtained first. The revenue from these rentals belongs entirely to the parish.

§ 2. — In the rental of the parish halls and real estate the pastor should demand that the Civil Law be observed, and that the moral and material interests of the Church be safeguarded.

§ 3. — The basements of churches which serve as parish halls may be used only for strictly parochial purposes.

Art. 256. - Burial Lots. — § 1. — Cemeteries should be divided into plainly marked plots. The contract for the rental or sale of a plot should be clear and precise. The form given in the appendix shall be used. The pastor files a copy of it in the archives of the parish. Every new form of contract shall be submitted to the Ordinary. (App. XXXIII.)

§ 2. — The pastor sees that all its clauses are respected; he cannot permit the burial of a non-Catholic in a blessed plot.

Art. 257. - Village Lots and Church Lands. — § 1. — The lots and lands which belong to parishes may be sold, except when the land was given for Church purposes exclusively.

§ 2. — Before proceeding with the sale of land the pastor discusses the matter with his trustees at a meeting. He sends to the Procurator of the diocese a copy of the minutes of the meeting or of the committee meetings, adding, if there is cause, the promises of purchase and the conditions of sale, the value of the property, etc. These documents should be sent to the Procurator in due time, so that the Ordinary may assemble his Administrative Council, and, if necessary, the Council of Consultors, before any agreement is made.

§ 3. — The money from lots and lands thus sold shall be put out at interest for the benefit of the parish, after the payment of incidental expenses. As to lots and lands which remain parochial property, it is the parish which pays the taxes, assumes the expenses and receives the income, any other custom notwithstanding.

Chap. II — The Administration of Property

First Part: *The Diocesan Administration.*

Art. 258. - Administrative Council. — § 1. — The members of the Administrative Council are chosen by the Archbishop, according to the terms of canon 1520.

§ 2. — The Council is under the presidency of the Archbishop: it aids him in the temporal administration of the diocese.

§ 3. — The Archbishop assembles his Council to discuss important affairs relating to the temporal goods of a parish or of the diocese. (App. XXXIV.)

§ 4. — The Archbishop asks the consent of his Council when important transfers, large loans, contracts prejudicial to the Church are to be made, or large mortgages to be assumed.

§ 5. — To aid in balancing the budget of the diocesan administration a special tax within the limits of canon 1505 is imposed on the parishes.

Art. 259. - Diocesan Procurator. — The Diocesan Procurator is intrusted by the Ordinary with the administra-

tion of the property of the episcopal revenues and of the Roman Catholic Archiepiscopal Corporation of Saint Boniface. In the administration of these properties he observes the prescriptions of canon 1523. (App. XXXV.)

Art. 260. - The Archdeacon. — § 1. — The Archdeacon studies the financial reports which the pastors send each year to the Procurator of the diocese and makes a report in writing to the Ordinary.

§ 2. — He examines the books of each parish and makes a report in writing to the Ordinary. This examination is made some time previous to the pastoral visitation and on the occasion of the induction of a new pastor or of the departure of a former pastor; it may be made oftener, at the request of the Ordinary.

Second Part: *The Administration of The Parish.*

Art. 261. - Parish. — § 1. — The parishes canonically erected in the diocese are removeable according to canon 454, § 3.

§ 2. — A parish canonically erected is a legal corporation represented officially by the Archbishop of Saint Boniface and by the pastor of the parish; the said corporation alone has the responsibility for parish property. (App. XXXV.)

§ 3. — The pastor, by virtue of his appointment, is authorized to sign the documents of the current and ordinary administration of the parish, but any title or property, promissory note, and contract for rental in the name of the

parish must be signed by the Archbishop or, in case of his absence, by the administrator and the pastor.

Art. 262. - Committee of Trustees. — § 1. — Each parish must have a committee composed of the pastor, president by right, and three trustees. The role of this committee is to aid the pastor in the financial administration of the parish. The committee has no legal responsibility.

§ 2. — In the eyes of the Church the trustees are the collaborators of the ecclesiastical authority; they are the councillors of the pastor in the administration of the temporal goods of the parish. Nevertheless, their authority is exercised only in regular meetings under the presidency of the pastor; the decisions taken therein are valid only when approved by the Ordinary.

§ 3. — The trustees must be practicing Catholics, fulfilling their duties towards the Church and the priests, prudent men well versed in business. They must be ready to help the pastor in all that concerns the temporal administration, and above all, they themselves should understand and should attempt to have the members of the parish understand, that each parish must meet its regular expenses by the ordinary means of the tithes, pew rent and Sunday collections. Resort to extraordinary means of raising money should be limited to extraordinary expenses. The pastor considers the trustees as valuable aids; he teaches them with kindness their duty of administering the ecclesiastical possessions.

Art. 263. - Election of Trustees. — § 1. — Each year, on the last Sunday of January, the election of one

trustee takes place: the date of this election is announced from the pulpit two Sundays in advance.

§ 2. — All parishioners bound to pay tithes are electors. The following are eligible as candidates: those who fulfill the conditions mentioned in art. 262, § 3, and whose names appear on a list of three to five names prepared by the committee of trustees the week preceding the election. The trustee is elected for three years; each year there is elected one trustee who replaces the trustee leaving office, i. e., who finishes his three year term. A trustee leaving office may not be re-elected the same year; he would be eligible for re-election the following year.

§ 3. — The election is held by show of hands or by secret ballot. The election of one of the candidates on the list is made on a motion of one voter, duly seconded by a second voter; if there is no other motion the candidate chosen by show of hands is declared elected.

§ 4. — If there is a motion, duly seconded, for a second candidate, ballots are distributed to the voters and they write the name of the one or the other of the candidates proposed. The pastor and the trustees inspect the ballots and the candidate who has the greater number of votes is declared elected. The minutes of the meeting are then drawn up.

§ 5. — If a trustee dies, or leaves the parish, or resigns, the committee of trustees choses a substitute for him until the next election. On that date two trustees are elected if necessary.

Art. 264. - Trustees' Meeting. — § 1. — At least once a year, on the Sunday before the last Sunday of January,

the pastor submits a financial report of the year just terminated to the trustees' committee; the trustees discuss the report, and if they approve it, they sign the report with the pastor. If they do not, they state their reasons to the pastor, who records them all and exposes the situation to the Ordinary. When they have signed the report they only have to assume their responsibility.

§ 2. — The trustees' committee, convened in a meeting, cannot perform an act of canonical administration without the written consent of the Ordinary. Every loan, investment, rental of property belonging to the church, repair or expense in excess of the ordinary administration and amounting to $100.00 or more, or an expense of even less than $100.00 which would exceed the surplus of the preceding year, must first be discussed at meetings. The decisions taken by the committee are then submitted to the Ordinary, and no action can be taken before the reply is received.

Art. 265. - Parish Meeting. — § 1. — The pastor or the committee of trustee may not hold a parish meeting without the written consent of the Ordinary. The only case where this authorization is not necessary is when there is a question of the election of a trustee.

§ 2. — The parish meeting is presided over by the Ordinary or his delegate in each case. (App. XXXVI.)

Art. 266. - Financial and Parochial Reports. — § 1. — Each year, during the month of January, the pastor sends to the Chancery of the diocese, the statement, duly filled out and signed, of the parish report, and to the Procurator

of the diocese the financial report, according to the blanks which are sent to him from the Chancery. (App. XXXVII.)

§ 2. — In his financial report the pastor must inform the Ordinary of the exact condition of his parish. He must logically and distinctly itemize therein the receipts and expenses and not give them in a lump sum.

§ 3. — The arrears in the pastor's salary are not acknowledged as liabilities of the parish except for the year just completed and only if these arrears are entered in the financial report and accepted by the trustees.

§ 4. — On the last Sunday of January the pastor renders an account of his administration from the pulpit at the parochial Mass, by giving the faithful a substantial summary of the financial condition of the parish.

§ 5. — Each year there is a complete printed list of the parishioners obliged to pay tithes; opposite each name appears the amount given to the parish in the course of the year under the different headings: tithes, pew rent, etc.

Art. 267. - Books of the Parish. — § 1. — The pastor must keep carefully the books of the parish and must keep them in the parish archives. He may not accept a salary for this function. In order to avoid any error he must make daily, weekly or monthly, according to the circumstances, the entries in the book of receipts and expenditures. At least once a month he verifies the cash balance by comparing with the bank book.

§ 2. — The books of the parish should contain only the receipts and expenditures which concern the parish di-

rectly. The other revenues and expenditures are the object of a special accounting: such as the funds of sodalities, foundations, funds arising from extraordinary resources and collected for a well defined purpose. These funds must be utilised according to the object agreed on in a regular committee meeting; to act otherwise, the special permission of the Ordinary is needed.

§ 3. — The liabilities include the debts of the parish and the current accounts. The assets include whatever is owing to the parish under any title whatsoever.

Art. 268. - Inventory and Upkeep of Property. — § 1. — When he takes possession of his office the pastor makes an inventory of the movable and immovable property of the parish. He sends a copy of this inventory to the Procurator of the diocese; he deposits another in the parish archives. He keeps this inventory up to date; if it is necessary to change it he notifies the Procurator of the diocese.

§ 2. — The pastor sees to the upkeep of the parish properties. He may not transform the immovables nor undertake any considerable repairs, without having previously obtained the written consent of the Ordinary.

Art. 269. - Salary of Employees. — § 1. — It is the function of the pastor to hire the organist, the director of the choir, the sacristan and the grave-digger. To these employees a reasonable salary must be paid, in all justice.

§ 2. — In parishes which have not the resources necessary to engage the services of one or the other of these employees, the pastor is authorised to accept the gratuitous services of his parishioners.

§ 3. — The pastor is not authorised to collect personally the salaries of any of these employees even if he occasionally fulfills their functions.

Chap. III — CONTRACTS

Art. 270. - Alienation. — § 1. — By alienation is meant every contract which would in some manner be unfavorable to the Church, such as a donation, sale, rental for more than nine years, a loan or the renewal of a loan, a mortgage.

§ 2. — The property of the Church or the parish may not be alienated in any manner whatsoever, without the written consent of the Ordinary. He who would act counter to this prescription would commit an act null and void, would be obliged to repair the damage done, and would be amenable to the canonical punishments.

Art. 271. - Investments. — § 1. — The funds of the parish must be invested in very safe securities, in conformity with the canonical prescriptions and with the written permission of the Ordinary; private loans to parishioners may not be made.

§ 2. — Without the permission of the Ordinary one may not accept foundations or deposits of money in view of funerals or for other ends.

§ 3. — Neither the deposits made with the parish with the consent of the Ordinary, nor the foundations approved, may be alienated; these funds should be made to produce revenue.

Art. 272. - Rentals, Leases, Insurance. — § 1. — The revenue arising from the rental of immovables belonging to the parish or to the Church, should be administered as such, and should be returned to them in their entirety.

§ 2. — Insurance on parish properties is administered by the Procurator of the diocese who collects at the proper time the amount of the annual premiums.

Art. 273. - Loans. — § 1. — Without the written permission of the Ordinary the pastor may not borrow for parochial purposes; if he acts counter to this prescription he binds neither the parish nor the diocese.

§ 2. — When application is made to the Ordinary in view of an expense to be incurred, the maximum amount of the expense must always be mentioned.

§ 3. — The pastor must keep within the bounds of the permission accorded; if he borrows more than the amount authorized by the Ordinary he is acting only on his own responsibility.

Art. 274. - Foundations. — § 1. — Parishes may not accept foundations without the consent of the Ordinary.

§ 2. — Foundations in perpetuity shall not be accepted unless the contract gives to the Ordinary the liberty of reducing, if necessary, the number of Masses according to the variations in the diocesan tariff.

§ 3. — He who, without the permission of the Ordinary, would accept foundations, even to maintain good works, would act solely on his own responsibility.

§ 4. — The pastor who proposes to the Ordinary a new foundation must produce the list of foundations already existing in his parish.

END OF THE SYNODAL CONSTITUTIONS

I revoke all former Testament by me at any time heretofore made, and I nominate, as the executor of the present, my Testament, ...
of the .... in the Province of ....
(occupation).

I direct all my just debts and funeral expenses to be paid by my executor, as soon as conveniently may be after my death.

I give, devise and bequeath all my Real and Personal Estate of which I may die possessed in the following manner, that is to say: ....

All the residue of my estate not hereinbefore disposed of, I give, devise and bequeath unto ....

IN WITNESS wheheof I have hereunto set my hand the day and year first above written.

....

Made and signed by the said Testator, in the presence of us both undersigned, who at his request and in his presence, and in the presence of each other, the three being present at the same time, have signed our names as witnesses of the execution of this Testament.

....

....

APPENDICE VI — ART. 54

Société ecclésiastique de St-Boniface

I. But de la Société

1. — La Société ecclésiastique de St-Boniface a pour but de fournir des secours pécuniaires à ceux de ses membres qui, par suite de l'âge, de la maladie, des infirmités ou d'une inca-

APPENDIX XI — ART. 72, § 2

Form for the parochial visit

PARISH OF ________ FAMILY: ________

Address: ________ Language ________ In the parish since: ________

Married at ________ on the ________	Baptism	First Communion	Confirmation	Diploma of Catechism	Marriage	Easter Duty	Confraternity and Catholic Action	Death
Father:								
Mother:								
1.								
2.								
3.								
4.								
5.								
6.								
7.								
8.								
9.								
10.								
11.								
12.								
2nd Marriage to ________			on the		between			
1.								
2.								
3.								
4.								

Date of the last visit:

SCHOOL SITUATION

Religious teaching at school? ________

Catechism:

At church ________ At home? ________

During vacation? ________ By correspondence? ________

GENERAL REMARKS

Proprietor? ______ Employment? ______
Value of property? ______
Debts? ______
Taxes? ______
Income for the year? ______
Tenant? ______ Employment? ______
Income for the year? ______
Church support? ______

Family life

Is there real home-life? ______
Authority of parents? ______
Respect of children?
Family library? ______ Good books? ______
What papers and periodicals? ______
Other readings? ______
Is there a radio? ______ Are programs controlled?
______

Christian life

Is there a crucifix in the home?______ Prayer in common?______
Is the matrimonial situation regular? ______
Non-practical? ______
Neglectful? ______ Practical? ______
Fervent? ______
Is the family to be depended upon for church support and Catholic Action? ______
______
______

les dépenses de la visite pastorale et de la visite *ad limina* que l'Evêque doit faire tous les cinq ans.

Quand les circonstances le permettront, l'Evêque sera heureux de rencontrer les syndics, les commissaires d'écoles, les instituteurs et les institutrices; mais à moins de circonstances extraordinaires, on évitera les banquets paroissiaux à l'occasion de la visite de l'Evêque.

On sonne les cloches à l'arrivée et au départ de l'Evêque.

APPENDIX XII — ART. 73, § 1

Ceremonial of the pastoral visitation

FIRST DAY

Arrival at four o'clock.

The Bishop, wearing the *cappa magna*, makes the solemn entry. He is accompanied by a procession from the rectory to the church; this procession, headed by the cross, consists of the choir boys, the clergy and the pastor wearing the cope. The faithful stand on two rows and receive the blessing on the passage of the Bishop; afterwards they follow the procession into the church. During this procession, the "*Benedictus*" is sung.

On the threshold of the church, the Bishop kneels on a cushion and kisses the crucifix presented him by the pastor. He then asperges the faithful, blesses the incense at the request of the pastor and is incensed by him. The procession enters the church. The Bishop kneels at a prayer-stool (prie-dieu) prepared in the center of the sanctuary.

During the entry in the church, the choir sings: "*Sacerdos et pontifiex*"... or "*Ecce sacerdos magnus*"..., according to the indication which is found in the Roman parish-manual (*Paroissien Romain*) for the Bishop's visit.

The pastor stands at the foot of the altar's steps, at the Epistle side. When the whole people have entered, he sings: "*Protector noster*, etc. (*ibidem*). After the "*oremus*" the Bishop rises, goes up the altar, and then goes to the Epistle side while the anthem and the versicle of the church's titular are sung; he sings from the Missal, prepared to that effect, the "*Oremus*" of the titular, then returns to the center of the altar and gives his blessing.

He then goes to the throne prepared in the sanctuary, usually on the Gospel side.

Follows the sermon; then the ceremony of Confirmation takes place. Confirmation is given from the railing, when the number of children is very large, or at the entry of the sanctuary where a faldstool (arm-chair) is placed for the Bishop.

On the credence table are prepared the Holy Chrism, a purificator to wipe the foreheads of the children, a plate containing bread or lemon and a vessel of water, basin and towel to wash the Bishop's hands.

The pastor should stand on the Bishop's right to receive the cards presented by the children and give out their names. Another priest on the left holds the vessel with Chrism. A priest must wipe the foreheads of the children before they return to their place.

Each boy must have his godfather, each girl her godmother, chosen by the child or by his parents; but, for the ceremony itself, the pastor choses a representative for all the godfathers and a representative for all the godmothers.

All candidates must be present since the first prayers of the Bishop until the blessing which ends the ceremony of Confirmation. While the Bishop makes the unction on the candidate's forehead, the representative of the godfathers or the godmothers lays his or her right hand, (without glove), on the candidate's right shoulder.

While the Bishop washes his hands, the antiphon "*Confirma hoc*" (cf. *ibid.*) is sung.

After Confirmation, if circumstances allow, the ceremonies of Absolution for the dead take place and the prayers for the dead are recited, at the church and at the cemetery as indicated in the Roman parish-manual *(Paroissien Romain)* for the pastoral visitation.

SECOND DAY

The Bishop's Mass will be said at 7.30 or 8 o'clock, as will prove most convenient for the parish.

Four candles and the hand-candle are lighted. The Bishop takes the vestments from the altar. He is assisted by at least one priest and two Mass-servers. The servers bring the dish and vessel to wash the Bishop's hands, before Mass, at the "*Lavabo*" and after Communion; they kneel to pour the water on the Bishop's fingers. As for other ceremonies,

they follow the indications of the assistant priest. The Bishop gives Holy Communion at his Mass, but does not offer his ring to kiss.

The Bishop assists at the High Mass, at the throne, and addresses the parish. There is no address by the parishioners, but tht pastor would do well to profit by the occasion to expound the situation of his parish since the last pastoral visitation.

After Mass, the Bishop takes a seat at the railing and offers his ring to kiss to those parishioners who are presented him by the pastor. The parishioners who may afford it, are invited to lay their offering in a tray prepared for this purpose. The sum of these offerings is used to pay the expenses of the pastoral visitation and of the visit *ad limina* which the Bishop must make every five years.

In as much as will be permitted by circumstances, the Bishop will be glad to meet the parish-trustees, the school-trustees and the school-teachers: but, except for extraordinary circumstances, parish banquets will be avoided on occasion of the Bishop's visit.

Bells must be ringing at the arrival and the departure of the Bishop.

APPENDICE XIII — ART. 73, § 3

Questionnaire pour la Visite Pastorale dans les paroisses du diocèse de Saint-Boniface

PAROISSE de ....
ou
MISSION de .... Année ....

I

Ce questionnaire est envoyé à MM. les Curés ou MM. les Missionnaires quelques semaines avant le passage de l'Archevêque. Il doit être rempli avec soin et mis dans la chambre de Monseigneur pour le jour de son arrivée avec les documents suivants:

L'inventaire du mobilier d'église et du mobilier du presbytère. (Si ces listes n'avaient pas été reçues avec le présent questionnaire, en faire la demande à la Chancellerie.)

I.

This questionnaire is sent to the Reverend Pastors or the Reverend Missionaries a few weeks before the coming of the Archbishop. It must be filled carefully and laid in His Excellency's room for the day of his arrival with the following documents:

The inventory of the church's furniture and the rectory's. (If these blanks had not been received with the present questionnaire, they should be asked from the Chancery.)
The account-book (financial).
The books of the acts of baptisms, marriages, burials. (Is an index made for these books?)
The book of the acts of confirmation.
The *"liber animarum"*.
The *"codex historicus"* and the account of the preceding pastoral visitations (if this account is not found in the *"codex historicus"*).
The book of minutes of the meetings of the Confraternity of the Christian Doctrine.
The collection of the pastoral and circular letters of the Archbishops of St. Boniface.
The collection (bound) of *"Les Cloches"* since 1935 inclusive.
A copy of the Synod.
The books of announces and *"prones"*.
The book of Mass-stipends received and acquitted.
Copies of the annual reports of the state of the parish.
Copies of the financial annual reports of the parish.
Copies of the answers (whole series) to the present questionnaire for the past years.

All these documents must be kept carefully and as much as possible in a safe or fire-proof vault.
Have you the complete series of these documents? ....
Have you a safe or a fire-proof vault? .... Large enough to contain all these documents? ....

II. *Population and Parochial Life.*

1. Give a general idea of the non-Catholic population of your territory, or of the surroundings, which has some influence on your people:

a) Approximate number? ______

b) What proportion compared to Catholics? ______

c) Social standing, better than or not as good as that of Catholics? ______

d) What denominations? ______

e) Do they preserve some elements of Christian life.

f) Indifferent? ______
Sympathizing? ______
Fanatic towards Catholics? ______

g) Mingling or keeping company with Catholics? ______
Damageable to the Catholic spirit? ______

h) Anti-Catholic organizations? ______

i) Have you done anything for their conversion? ______
Is there anything to do? ______

2. Have Catholics gained influence since the last visit? ______
Extent of land owned by Catholics? ______
Number of acres of land acquired by Catholics? ______
Lost? ______
Other properties or important position acquired by Catholics? ______
Have your young people settled themselves in the parish? ______
If not, do you see any means of remedying this situation? ______
Have you any organization of mutual help for your Catholics? ______
Any improvements or losses in the school situation since the last visit? ______

3. What is the occupation of your married men, give the percentage:
Farmers? ______ Proportion of steady proprietors? ______ Laborers? ______ What work? ______ Other employment? ______
In what surroundings do they work? ______
Can they exert a Catholic influence? ______ or rather, does their Catholic spirit suffer from it? ______
Have you any parochial organization to help on this scope? ______

4. Have you a parochial library? ______
Are there many readers? ______

What system do you have for the circulation of books? ______

5. What confraternities do you have? ______
Are they canonically erected? ______ How many members? ______
How do they work? ______
Do they have separate accounts? ______
What order in the accounts? ______ If there are books for that purpose, kindly put them at the disposal of the Archbishop.
During what months do you have special practices of prayers? What are they? ______
What attendance? ______
Do you have Vespers on Sunday? ______
What attendance? ______
Would there be, in your opinion, something more useful that could be organized to help the faithful sanctify the Sunday? ______

6. Are there any doubts concerning the limits of your parish? ______
Are there some of your parishioners who habitually frequent another church, and in this case, do they pay at least their tithes to your church? ______
What are their reasons for not attending their own church? ______ Are there parishioners of other parishes who habitually attend your church? ______
Have you done what you could to persuade them to attend their own church? ______ Have you taken their tithes? ______

7. Family life? ______ Authority of parents? ______
Respect of children? ______
Life and amusements at home? ______
Frequent family gatherings? ______
Family divisions or quarrels? ______

III. *Sacraments and Worship.*

8. BAPTISM. — Do you have a Baptistery? ______
Do you have a cabinet for the things required for Baptism? ______
Where is Baptism administered? ______
Have you always forwarded the notices to be in-

scribed in the margin of the acts of baptisms to parish-priests, for Confirmations, Marriages and Ordinations? ....

9. PENANCE. — Confessionals? .... Grating? ....
Image or crucifix? ....
How many times do you hear confessions of children who have not yet their first diploma of religious instruction? ....
Have you had a retreat? .... How many days? .... Preached by whom? ....
How many of your parishioners have neglected to follow it? ....
Besides retreats, do you have regular days of confession? ....
Did you have extraordinary concourses of confessions since the last visit? ....
Besides these circumstances, how often have you invited a confessor from outside? ....
Have you obtained for the Catholics whose tongue you did not understand a confessor of their own language? .... How many times? ....

10. EUCHARIST. — Are the altar stone and tabernacle in good order? ....
Keeping of the Blessed Sacrament, cf. Direction of the S. Congregation, *"Les Cloches"* Nov. 1938. Remarks: ....
Do you lock your church at night? ....
Are the sacred vessels in order? ....
Vestments and ornaments? ....
Linens? ....
Do you give purificators, palls and corporals the first washing, when they have served to the Blessed Sacrament? ....
Communion cloth and paten for the distribution of Holy Communion? ....
Where do you get your altar breads? ——— How many orders do you give per year? i. e. how many times do you receive altar breads? ....
As a rule, how long do they remain in the tabernacle after having been consecrated? ....
Where do you take your Mass-wine? ....
Do you heed buying only the wine that is authorized by the official section of *"Les Cloches"*? ....

What oil do you use for the sanctuary lamp? ....
Liturgical quality of candles? ....
Where do you buy them? ....
Do you have Mass servers? ....
Are they well trained to serve Mass? ....
When do you give the Benediction of the Blessed Sacrament? ....
When do you hold the hour of adoration for the faithful? ....

11. CONFIRMATION. — Are there children or adults whom you have not been able to prepare for Confirmation at the present visit? ....
How many? .... For what reasons? ....
Will the children, who receive for the first time this year, be confirmed before receiving Holy Communion? ....

12. MARRIAGE. — Do you have Catholics who live in concubinage? .... How many couples? ....
Do you have Catholics married civilly only, or before a non-Catholic minister? ....
How many couples? ....
Any mixed marriages performed by a non-Catholic minister? ....
On your territory, how many families have you, married by the Church with a dispensation of mixed religion? ....
Have you reminded them specially of their obligation? ....
Out of this number, how many conversions of the Protestant party? ....
How many in which the Catholic party has dropped Catholic practices? ....
How many in which the children are no longer brought up according to the conditions imposed by the Church? ....
How many children in this case? ....
How many in which the children are brought up according to the conditions imposed by the Church? ....
How many children in this case? ....

13. EXTREME UNCTION. — Do you have a special cabinet reserved to the kit for sick calls and the Holy Oils for Extreme Unction? ....

14. SACRISTY. — A dish and towel with prayers before Mass? ....
A convenient vestry? ....
A sheet-iron cabinet for the thurible? ....
Church's furniture; cf. inventory? ....
Relics and reliquaries in order? ....
Approval of the Ordinary for public cult of relics? ....
Book. *"Orationes diversae"?* ....
A special drawer for sacred linens awaiting laundry? ....

IV. *Material Situation.*

15. List and estimate of the parish's properties; taxes on same: ....
State of insurances: amount of policies, % and agent? ....
Changes since the last visit: Acquisition? ....
Sale? ....
Construction? ....
Repairs and improvements? ....
Considerable purchase; furniture or vestments? ....
Indicate, in the same time, the amount in money? ....
Liabilities decreased by ....
Liabilities increased by ....
Actual amount of liabilities .... at ....% ....
Assets increased by ....
Assets decreased by ....
Amount of money loaned .... at ....% ....
State of the cemetery, blessed? .... fenced? ....
Kept in good order? ....
Do you have alm boxes in your church? ....
How many? .... What inscriptions to they bear? ....
Do you forsee improvements in the material situation before the next visit? ....
Kindly fill the annexed inventory of the church's furniture (one copy for the archives and another for the Archbishop's room), as well as two copies of the rectory's furniture. Kindly write a very clear list of your personal belongings, signed by yourself and join a verbatim copy of it to your will. In case of doubt, all will be adjuged to the parish.

16. Have you made your will according to a valid form? ....
Who is your testamentary executor? ....

III), is observed, unless permission of baptizing an adult as an infant is baptized, should have been obtained from the Ordinary. (Cc. 745, 2°; 755, 2°; S.C. 136, § 2.)

2. — The Church requires abjuration in the case of Christians who were heretics, schismatics or apostates, whenever they ask to become Catholics. This is the case of persons who have received Baptism outside the Catholic Church, or persons who have been baptized in the Catholic Church, but have parted publicly from her. They must renounce their errors publicly, by making an abjuration in due form, when they wish to be reconciled with the Church.

It belongs to the Bishop of the diocese to receive a juridical abjuration in the external forum: he may also delegate his power, in whole or in part and even in an usual way. If it is a case of simply receiving an abjuration, one may follow the prescriptions of the *Rituale Romanum* or use the formula which is found immediately after these notes and may be obtained from the chancery of the diocese.

3. — The case of an heretic, an apostate or a schismatic may be complex. Apostasy, heresy and schism are struck, in fact, with an excommunication specially reserved to the Apostolic See. Moreover, if it is the case of a Christian baptized outside the Catholic Church, a doubt may arise as to his Baptism, which might give place to a conditional Baptism.

A similar case may be put to the confessionnal, in the internal forum, when, for instance, the subject is a former Catholic. In order to absolve this apostate, heretic or schismatic Catholic, the confessor will have to secure special powers from the Sacred Penitentiary, unless there should be a question of an urgent case or a danger of death, as foreseen in canons 2252 and 2254. The Ordinary of the diocese cannot give these faculties which are concerned with the internal forum. But the Bishop may absolve of said excommunication each time the offense is brought to his knowledge in the external forum; by giving absolution in the external forum, he reaches, through the same act, the internal forum. Whereas the penitent who would have been absolved of his censure in the internal forum, would still be bound in the external forum. As a matter of fact, the confessor could advise his penitent, from the confessional, to bring his case to the knowledge of the Ordinary, in order to allow the Ordinary to act upon it and also, afford the penitent the occasion

of settling his situation, in one single move, both in the internal and the external forum.

4. — When it is an heretic who has never belonged to the Catholic Church, his case, as a rule, will be brought to the knowledge of a priest in the external forum. First, if it is a child not yet fourteen years of age, who has grown up in heresy, apostasy or schism the Church exacts from him only a profession of faith *(Credo)*. The priest, after having instructed him, has him make the profession of faith and baptizes him conditionally, if needs be. The priest needs no special power in this case. (Canon 2230.)

In the case of an adult (above the age of fourteen), who has grown up in error, it may happen that the excommunication specially reserved to the Apostolic See has been incurred. So that the Bishop may, by virtue of his powers, absolve of this censure, the offence must be first brought to his knowledge, some way or other, in the external forum.

In the diocese of St. Boniface, the following are delegated by the Ordinary, to act in his name and to receive abjuration and absolve of the censure incurred: The parish-priests, the priests charged of territories not yet canonically erected, the chaplains of hospices and hospitals. These priests may exercise their faculties only in the case of heretics, schismatics or apostates who have been brought up in error. In the case of a Catholic who, after having practiced his religion, has fallen away consciously and has wilfully embraced heresy or has knowingly taken part in a schism, it will be necessary, outside of the danger of death, to resort to the Ordinary at each time and follow his direction.

5. — Therefore, in the case of an heretic, a schismatic or an apostate, who has been brought up in error, the priest proceeds in the following manner: He inquires first as to the validity of the Baptism received outside the Catholic Church; he instructs the penitent.

If it is the case of a penitent validly baptized, the priest receives his abjuration, absolves him of his censure *(ad cautelam* if needs be, see formula hereafter), induces him to contrition, gives him the sacramental absolution and prescribes a salutary penance.

In the case of a penitent doubtly baptized, the priest receives his abjuration, absolves him from his censure (*ad cautelam* if it be the case, see formula hereafter), baptizes

him conditionally, hears his confession, gives him absolution conditionally and prescribes a salutary penance. For the administration of this conditional Baptism, the Ordinary of St. Boniface permits the use of the PRIVATE BAPTISM which consists in the ablution with the sacramental words, followed by these ceremonies: the anointing with Holy Chrism, the clothing in white and the placing of the candle in the hand. (Canon 759, 2°.) (1)

This ceremony is made, as much as possible, in presence of the witnesses of the abjuration; but the presence of sponsors is not necessary in this case.

6. — The abjuration formula is dated, and then signed, in two, by the penitent, the two witnesses and the priest; a copy is forwarded to the Chancery and the other is kept in the archives of the parish.

If the penitent cannot read, the priest recites the abjuration formula slowly, so that the penitent may repeat after him and in a distinct manner, the words of the profession of Faith and the abjuration. If the penitent cannot sign, mention is made thereof.

FORMULE D'ABJURATION

MODUS

excipiendi professionem Fidei Catholicæ a neo-conversis, juxta formam a S. Congregatione S. Officii, die 20â Julii 1859, præscriptam.

Sacerdos superpelliceo et stola violacei coloris indutus sedet in cornu Epistolæ, et coram illo genuflectit Neo-conversus; qui codicem Evangelii dextra manu tangens, emittit professionem fidei, prout inferius habetur, vel si nesciat legere, Sacerdos prælegit eidem tarde professionem, ut conversus eamdem intelligere, et cum sacerdote distinctis verbis pronuntiare possit.

PROFESSION OF FAITH

I, N... N... having before my eyes the Holy Gospels, which I touch with my hand, and knowing that no one can

(1) The priest may always follow the rite indicated in the *Rituale Romanum* either for the Baptism of a child, or for the Baptism of an adult, as the case may be.

be saved without that faith which the Holy, Catholic, Apostolic, Roman Church holds, believes and teaches, against which I grieve that I have greatly erred, in as much as I have held and believed doctrines opposed to her teaching.

I now, with grief and contrition for my past errors, profess that I believe the Holy, Catholic, Apostolic, Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And especially, I profess that I believe;

One only God in three divine Persons, distinct from and equal to each other, that is to say, the Father, the Son, and the Holy Ghost;

The catholic doctrine of the Incarnation, Passion, Death and Resurrection of Our Lord Jesus-Christ, and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity and her Immaculate Conception;

The true, real and substantial presence of the Body and Blood, together with the Soul and Divinity of Our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind: that is to say, Baptism, Confirmation, Holy-Eucharist, Penance, Extreme Unction, Holy-Orders, Matrimony;

Purgatory, the Resurrection of the dead, Everlasting life.

The Primacy, not only of honour, but also of jurisdiction of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ;

The veneration of the Saints, and of their images;

The authority of the Apostolic and Ecclesiastical Traditions and of the Holy Scriptures, which we must interpret, and understand only in the sense which our Holy Mother the Catholic Church has held, and does hold;

And everything else that has been defined and declared by the sacred Canons, and by the holy General Councils, especially by the Holy Council of Trent and that of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority;

Dispense accordée: ....
....
....
.... noms des témoins ....
.... parenté avec les futurs ....

N. B. — Ne pas oublier de noter le mariage en marge de l'acte de baptême ou d'envoyer l'avis du mariage au curé de la paroisse où ont été baptisés les époux.

APPENDIX XVIII — ART. 163, § 2

Prenuptial investigation

Are the parties or, at least, the bride of your parish? If not, kindly send them to their pastor. (C. 1097; S.C. 170.)

Groom		*Bride*
....	name	....
....	christian name	....
....	parish	....
....	occupation	....
....	(1) minor child of	....
....	child of age of	....
....	*a)* father	....
....	address	....
....	place of birth	....
....	*b)* mother	....
....	(2) widow or widower	....
....	of	....
....	deceased at	....
....	buried at	....
....	(3) born at	....
....	baptized at	....

(1) In case of a person being less than 21 years of age, one must secure the consent of parents. In case of a person being less than 18 years of age, one must exact the parents' authorization under the legal form, i. e. per affidavit.

(2) Require the burial certificate.

(3) Require a Baptism certificate issued less than three months before. In case of mixed marriage, cf. questionnaire app. XX.

PROOFS OF LIBERTY : *Status liber* (2), (3). If there is question of persons whom you do not know personally and who cannot produce these certificates, do not proceed without consulting the Ordinary, unless you should be able to obtain the testimony of two Catholic persons, known by you as being trustworthy, in order to establish the identity, the fact of Baptism or of liberty.

Moral liberty. — If there should be any doubt on the bride's part, question her separately in order to assure yourself of her free will.

BANS :

1) Kindly forward a demand of proclamations of bans to the interested parish-priests. (S.C. 167.)

2) Dispensation. — You may grant dispensation of 2 proclamations of bans, providing there are no doubts as to the liberty of parties and recourse to the Ordinary would be difficult. (Cf. App. X, n. 30.)

3) Proclaimed on the ....
at the church of ....

KINDRED or OTHER IMPEDIMENTS : ....
....

Dispensation granted: ....
....
....

.... names of witnesses ....
.... relationship to the parties ....

Note : Do not forget to make a note of the marriage in the margin of the act of Baptism or forward the notice of marriage to the parish-priest of the parish where the parties have been baptized.

APPENDICE XIX — ART. 163, § 4

Excerpts from "The Marriage Act" of Manitoba and of Ontario

"THE MARRIAGE ACT OF MANITOBA".

2. The following persons, being men and resident in Canada, when duly registered as hereinafter provided, may solemnize the ceremony of marriage between any two persons not under a legal disqualification to contract such marriage:—

   a) The ministers and clergymen of every church and religious denomination duly ordained or appointed according to the rites and ceremonies of the churches or denominations to which they respectively belong.

Idem "THE MARRIAGE ACT OF ONTARIO"
I. (1); *(a)*.

4A. (1) The Minister of Health and Public Welfare shall on application in a prescribed form by a qualified person, or, on his behalf, by the ecclesiastical authority or authorities of the church, religious denomination or congregation to which he belongs, register such person as authorized to solemnize marriage.

Idem, ONTARIO, 2. (1).

(4) No marriage shall be invalid by reason only that the person performing such ceremony was not registered under this Act or that his registration had been cancelled, but any such person performing a marriage ceremony shall be liable to a penalty of one hundred dollars.

Idem, ONTARIO: 21 ... shall incur a penalty of $500.00, and shall also be liable to imprisonment for any term not exceeding twelve months...

5. (1) No minister, clergyman or other person shall celebrate the ceremony of marriage between any two persons unless duly authorized to do so by license under the hand of the Minister or Acting Minister of Health and Public Welfare, in the form given in schedule A

to this Act, or unless the intention of the two persons to intermarry has been published as in the next sub-section provided.

(2) Such intention shall be proclaimed once openly, and in an audible voice either in the church, chapel or meeting-house in which one of the parties has been in the habit of attending worship, or in some church, chapel, meeting-house or place of public worship of the congregation or religious community with which the minister or clergyman who performs the ceremony is connected, in the local municipality, parish, circuit or pastoral charge, where one of the parties has, for the space of fifteen days immediately preceding, had his or her usual place of abode; and where both parties do not live in the same local municipality, parish, circuit or pastoral charge, and the marriage is not authorized by license as aforesaid, a similar proclamation shall be made in the local municipality, parish, circuit or partoral charge (being within Canada) where the other of the contracting parties has for the space of fifteen days immediately preceding had his or her usual place of abode; and where the proclamation last mentioned is required or is dispensed with under the provisions of sub-section (5) hereof, such marriage shall not be celebrated until there is delivered to the person proposing to celebrate it a certificate showing that such proclamation has been made (schedule B) or dispensed with (schedule C).

(3) Every such proclamation shall be made immediately before the service begins or immediately after it ends, or at some intermediate part of the service.

(4) The said certificate of proclamation of intention, or of dispensation thereof, shall be signed by the clergyman, minister, clerk, secretary or other person who actually proclaimed the same or dispensed with such proclamation, and shall show the official position of the person who signs it.

Idem, ONTARIO, 4.

(5) It shall be compotent for the head of the church or congregation to which one of the parties belongs to grant a dispensation of such proclamation, according

to the rites and usages of such church or congregation: and such dispensation shall have the same effect as a marriage license issued under this Act, and the same fee exacted for a marriage license shall be payable to the Treasurer of the Province in connection with such dispensation.

6. (1) No marriage shall be solemnized under the authority of any proclamation of intention to intermarry or dispensation thereof, unless such proclamation or dispensation has been made at *least one week previously,* nor unless the marriage takes place within three months after the day upon which the proclamation was made or after such dispensation; nor shall a marriage be solemnized under the authority of any license unless within three months after the date thereof.

(2) No person authorized to perform a marriage ceremony shall do so between the hours of ten o'clock in the afternoon and six o'clock in the forenoon nor until after a lapse of twenty-four hours of the issue of the marriage license unless he is satisfied from evidence adduced to him that there are exceptional circumstances rendering it advisable and proper to do so.

Idem, ONTARIO, 26. ... not before... "the third day after the day of the date of such license".

(3) No clergyman, minister or other person shall solemnize a marriage without the presence of at least *two adult witnesses,* and two or more such witnesses shall affix their names as witnesses to the record in the register prescribed by section 24.

(5) The license to marry or the certificate of publication of intention or of dispensation thereof, when such certificate is required, shall be left with the clergyman, minister or other person who solemnizes the marriage, and he shall forthwith after such solemnization endorse upon the said certificate or license the date of the marriage and the names and descriptions of witnesses, and thereupon forward such certificate or license to the Department of Health and Public Welfare at Winnipeg......

Idem, ONTARIO, 5. (1), (2), (3), (5).

Nota: 1) La license au civil ne dispense ni des publications canoniques ni de l'enquête sur la liberté des futurs.

2) Pour que la dispense canonique de publication ait valeur au point de vue civil, il faut qu'elle soit accordée selon la formule légale. Une somme de $5.00 est exigée par le gouvernement.

15. (1) Where in case of an intended marriage, either of the parties thereto (not being a widower or widow) is under the age of eighteen years, the consent of the father of such party, if the father be living, or, if the father be dead, the consent of the mother, if living, or of a guardian if any has been duly appointed, shall be required before the license is issued. All such respective consents shall be verified by the affidavit or statutory declaration of such father, mother or guardian.

(5) If it is desired to substitute a proclamation of intention to marry, or dispensation of such proclamation, for the usual license to marry, such proclamation shall not be made or dispensation granted if either of the parties to the intended marriage, not being a widower or widow, is under the age of eighteen years, without the like consent as provided for by the first sub-section hereof.

Idem, ONTARIO, 17. (1).

Nota: Ne pas oublier la loi de l'Eglise pour les contractants majeurs au point de vue civil et mineurs au point de vue ecclésiastique, entre 18 et 21 ans. (Cf. c. 1034, C. S. 166, § 1.)

16. No license shall be issued or proclamation made or dispensation granted to any party under the age *of sixteen* years, except where a marriage is shown to be necessary to prevent the illegitimacy of offspring and a certificate to this effect is given by a legally qualified medical practitioner known to the issuer, or an affidavit of the father or mother to that effect is filed with the issuer, and forwarded to the Recorder and except as aforesaid no person shall celebrate the marriage cere-

mony in any case in which either of the contracting parties is under the age of sixteen years, to the knowledge or information of such person.

ONTARIO, 18... *idem*... under the age of fourteen...

Nota: Canoniquement un mariage n'est pas valide si le jeune homme n'a pas 16 ans et la jeune fille n'a pas 14 ans accomplis (c. 1067, 1°).

17. Before any license is granted by any issuer or deputy issuer, or before any proclamation of intention to marry is made, or any dispensation of such proclamation granted under Section 5 of this Act, both of the parties to the intended marriage shall personally attend before the issuer or deputy issuer or clergyman and *being examined separately* and apart from one another, each make an affidavit which shall state:

a) That he or she believes there is no affinity, consanguinity, prior marriage or other lawful cause or legal impediment to bar or hinder the solemnization of the marriage.

b) That one of the parties has, for the space of fifteen days, immediately preceding the issue of the license or certificate had his or her usual place of abode within Manitoba.

c) The age of the deponents, being both of the contracting parties are of the full age of eighteen years.

d) The condition in life of the parties, whether bachelor, widower, spinster or widow, according to the fact.

(2) The affidavit shall further state the facts necessary to enable the issuer or deputy-issuer or head of the church of congregation or clergyman or other person making the proclamation of intention to marry to judge whether or not the required consent has been duly given in the case of any party under the age of eighteen years, or whether or not such consent is necessary.

(3) The affidavit may be in the form set forth in schedule D to this Act, and shall be made before the issuer of licenses or his deputy or in case of a dispensation of banns before the head of the church or con-

gregation to which the applicants belong, or, in the case of a proclamation of intention to marry, before the minister or clergyman or other person who makes such proclamation.

(4) The clergyman, minister or other person making such proclamation of intention to marry, or the head of the church or congregation dispensing with the publication of banns shall forward to the Department of Health and Public Welfare, at Winnipeg, the said affidavit and any such further evidence satisfying him of the facts of which he is to be satisfied before proceeding, together with the written consent to the marriage when such consent is necessary.

(5) If both of the parties have not, for the space of fifteen days immediately preceding the date of the affidavit, had their usual place of abode within Manitoba, the issuer may report the circumstances to the Minister of Health and Public Welfare, or his deputy, who, if he is satisfied that the reason for having the marriage solemnized in the place mentioned in the affidavit is not in order to evade due publicity or for any other improper purpose, may in writing authorize the issue of the license or certificate, and in that case, a fee of $5.00 shall be paid for such authorization in addition to the usual license fee.

Idem, ONTARIO, 22.

19. Upon the back or at the foot of the printed forms of affidavit to be made by the parties, shall be printed a memorandum showing the degree of affinity and consanguinity between the parties, which bar or hinder the solemnization of marriage between them; and no affidavit shall be acted upon by the issuer or deputy issuer or minister or clergyman or head of the church or congregation, which does not have the said memorandum printed thereon; and upon the back or at the foot of the license issued shall be printed such extracts from the statutes as are necessary to show what persons are authorized to perform marriages in Manitoba, or an epitome of the provisions of such statutes.

ONTARIO, *idem*, 23.

23. Every clergyman, minister or other person who solemnizes a marriage, and the clerk or secretary of a Society

15. Les futurs époux seront-ils indépendants dans leur vie économique? ou dépendront-ils de l'une ou l'autre famille? ______
Dans quel milieu vivront-ils? catholique ou protestant? ______
Proche ou loin d'une église catholique? ______
Proche ou loin d'école à influence catholique? ______

16. Sur quoi vous basez-vous pour espérer que les obligations prises seront respectées? ______

APPENDIX XX — ART. 168, § 4

Questionnaire
For a Dispensation of Mixed Marriage

1. Name of the Catholic party? ______

2. Does he (she) live with his (her) parents or outside of his (her) family? ______ Age? ______

3. Is he (she) a good Catholic? ______ Does he (she) know his (her) religion? ______ and obligations: *re* mixed marriage? ______

4. What influence has his (her) family upon him (her) in regard to religion? ______

5*a*. Is he (she) of firm character? ______ convinced of his (her) religion? ______ Does he (she) understand the importance of his (her) faith and the practice of his (her) religion, for him (her) and his (her) children? ______ Does he (she) realize his (her) duty to work discreetly for the conversion of the non-Catholic party? ______

5*b*. Has he (she) calculated the difficulties he (she) will meet with in bringing up his (her) children as good Catholics? ______

6. Will he (she) be able to influence his (her) partner in the matter of religion, or vice versa? ______

7. Could he (she) easily take up with a Catholic party ______

8. Name of the Protestant party? ______ Age? ______

9. Cf. above, 2. ______

10. Is the influence of his (her) family sympathetic, indifferent towards the Catholic Church, or fanatically anti-Catholic? ______

11*a*. Were the eight instructions given during a month? ______ What impression did you have? Was the Protestant party interested? Did he (she) seem to understand the seriousness of religion? Any sympathy for the Catholic religion? consequently, appreciation of the Catholic party's situation? or religious indifference?
______
Did the non-Catholic party give the impression of taking instructions as if getting rid of an annoying formality? ______
Is there hope of conversion? ______

11*b*. How has he (she) accepted the obligation of having the children baptized and brought up in the Catholic faith? ______
of allowing the Catholic party the free practice of his (her) religion? ______

12. How long has courtship lasted? ______
When did you learn of it? ______
Have you sought, from the start, to change the mind of the Catholic party? ______
What is the attitude of both families to the courtship and the marriage? ______

13. Canonical reasons for the dispensation? Cf. No. 7. Other reasons? ______

14. Did either of the parties threaten to go to a non-Catholic minister? ______

15. Are the betrothed independent in their economic life? or will they be dependent on either family? ______
Will they live in a Catholic or a Protestant neighbourhood? ______
Close to or far from a Catholic Church? ______
Close to or far from a school controlled by Catholics? ______

16. What hope have you that the betrothed will keep the promises? ______

APPENDIX XXI — ART. 168, § 4

Questionnaire
For a dispensation in view of revalidating a marriage attempted before a non-Catholic Minister

1. At what date was this marriage attempted before the minister? ______
   Good faith, ignorance, or other extenuating causes? ______
2. Any children born? ______
   Have they been baptized? in the Catholic Church? ______
3. When the marriage took place, did the Catholic party belong to your parish? ______
4. Was he (she) a practical Catholic? ______
5. Has he (she) asked a dispensation at that time? ______
6. Why has he (she) gone before a minister? ______
7. Has he (she) continued to assist at Mass after this marriage? ______
   Has he (she) attended the church of the Protestant party? ______
   Or has he (she) refrained from all public act of religion? ______
8. What change now leads him (her) to come back to the Church? ______
9. If it was the Protestant party who refused in the first place to come to the Church, for what reason is he (she) now better disposed? ______
10. What is the social standing of this couple? Do they make a living by themselves? Or are they dependant on others? ______
    Catholics or Protestants? ______
11. What are the couple's relations with the family of the Protestant party? ______
    Are they subject to this family's influence? ______
    Relations with the family of the Catholic party? ______
    Is this family faithful to Catholic practices? ______
    Exerting a Catholic influence on the couple? ______
    Had they witnessed this irregular union with indifference? ______

APPENDICE XXII — ART. 168, § 4

Promises to be signed by the Parties contracting a Mixed Marriage

To be signed by the Non-Catholic Party

I, the undersigned, ______________________
a Non-Catholic, wishing to contract marriage with

____

a Catholic, intend to do so with the belief that the marriage thus contracted is indissoluble, except by death; I solemnly promise that [1]

____

shall be left completely free to live according to the requirements of the Catholic Faith and I pledge in presence of God that all children of either sex, born of this marriage, shall be baptised and educated according to the teachings of the Roman Catholic Church even if [1]

____

were taken away by death. I promise also that no other marriage ceremony than that sanctioned by the Catholic Church, shall take place.

Signed in the Presence of Rev. ______________________

at ____________ this ________ day of ____________ 19____

____

Witnesses

____

____

To be signed by the Catholic Party

I, the undersigned, ______________________
a Roman Catholic, wishing to contract marriage with [2]

____

(1) The name of the Catholic Party.
(2) The name of the Non-Catholic Party.
N. B. — Two copies should be signed: one to be sent to the Archbishop's House, the other to be kept in the archives of the Parish.

a Non-Catholic, make the solemn promise in presence of God that all the children born of our marriage shall be baptised and educated according to the teachings of the Catholic Church.

Signed in presence of Rev. ....

at .... this .... day of .... 19......

....

Witnesses

....

....

APPENDICE XXIII — ART. 183

Excerpt from "The Burials Act"

4. No deceased person shall be interred until after the expiration of 24 hours at the least from the death of such person.

Except in cases when any disease is epidemic on order of Health Officer — or a physician appointed as Medical Inspector — or in the absence of which — the Officiating Minister of such person and any Municipal Councillor, or by two Municipal Councillors, or by two Justices of the peace.

APPENDICE XXIV — ART. 185

Extraits de la "loi concernant le jour du Seigneur", chap. 123, Statuts Refondus du Canada, 1927

4. — Sauf les dispositions de la présente loi et les dispositions des lois provinciales actuellement en vigueur ou qui le peuvent devenir, personne ne peut, le dimanche, vendre, offrir en vente ou acheter des marchandises, des effets, des biens meubles ou immeubles, exercer ou continuer d'exercer une besogne de son état ordinaire ou quelque besogne accessoire de cet état, ou, pour quelque gain, exécuter, au cours de cette journée, une besogne ou un ouvrage, ou employer à son exécution une autre personne. S.R., c. 153, art. 5.

APPENDIX XXIV — ART. 185

Excerpt from the Civil Law, concerning the Lord's Day, Chap. 123, Revised Statutes of Canada, 1927.

4. — It shall not be lawful for any person on the Lord's Day, except as provided herein, or in any provincial Act or law now or hereafter in force, to sell or offer for sale or purchase any goods, chattels, or other personal property, or any real estate, or to carry on or transact any business of his ordinary calling, or in connection with such calling, or for gain to do, or employ any other person to do, on that day, any work, business, or labour. R.S., c. 153, art. 5.

6. — It shall not be lawful for any person, on the Lord's Day, except as provided in any provincial Act or law now or hereafter in force, to engage in any public game or contest for gain or for any prize or reward, or to be present thereat, or to provide, engage in, or be present at any performance or public meeting, elsewhere than in a church, at which any fee is charged, directly or indirectly, either for admission to such performance or meeting, or to any place within which the same is provided, or for any service or privilege thereat.

7. — It shall not be lawful for any person on the Lord's Day, except as provided by any provincial Act or law now or hereafter in force, to run, conduct, or convey by any mode of conveyance any excursion on which passengers are conveyed for hire, and having for its principal or only object the carriage on that day of such passengers for amusement or pleasure, and passengers so conveyed shall not be deemed to be travellers within the meaning of this Act. R.S., c. 153, art. 8.

8. — It shall not be lawful for any person to advertise in any manner whatsoever any performance or other thing prohibited by this Act.

2. It shall not be lawful for any person to advertise in Canada in any manner whatsoever any performance or other thing which if given or done in Canada would be a violation of this Act. R.S., c. 153, art. 9.

9. — It shall not be lawful for any person on the Lord's Day to shoot with or use any gun, rifle or other

similar engine, either for gain, or in such a manner or in such places as to disturb other persons in attendance at public worship or in the observance of that day. R.S., c. 153, art. 10.

12. — Any person who violates any of the provisions of this Act, shall for each offence be liable, on summary conviction, to a fine, not less than one dollar and not exceeding forty dollars, together with the cost of prosecution. R.S., c. 153, art. 13.

16. — No action or prosecution for a violation of this Act shall be conmmenced without the leave of the Attorney General for the province in which the offence is alleged to have been committed, nor after the expiration of sixty days from the time of the commission of the alleged offence. R.S., c. 153, art. 17.

APPENDICE XXV — ART. 208

Calendrier des Quarante-Heures du diocèse de Saint-Boniface

40 Hours Devotion in the Diocese

Janvier.

1– 3 Précieux Sang.
4– 6 Maison Provinciale des Soeurs Grises.
7– 9 Ecole Indienne, Fort Alexandre.
10–12 Couvent de St-Norbert.
13–15 Couvent de St-Pierre.
16–18 Hôpital St-Roch.
19–21 Collège St-Boniface.
22–24 Hôpital de Kenora.
25–27 Couvent de St-Jean-Baptiste.
28–30 Maison St-Joseph, Otterburne.

Février.

31 janv.–2 février. Juniorat des Oblats.
3– 5 Couvent de Lorette.
6– 8 Ecole Indienne de Kenora.
9 Soeurs de la Sainte-Famille du Juniorat, J. A. (1)
10 Soeurs de la Ste-Famille, Archevêché, J. A.
11–13 Oblates de St-Boniface.

(1) J. A. — Journée d'adoration. — Day of adoration.

4. Each meeting will begin by the recitation of the Creed and the Act of Faith.

The Director will then give a short lecture on the proper manner of teaching catechism. It is suggested, for the beginning, that the material be taken from the two lectures which have been given to the teaching staff, on this subject, by his Exc. the Most Reverend Emile Yelle, P. S. S.

The members then expose their difficulties, the practical problems they have to solve, and these will be discussed under the presidency of the Director.

Before closing the meeting, members will set the date of the next meeting, if it has not been fixed in advance.

When the erection of the Confraternity has been prepared by the Reverend Pastors, they will forward a demand of canonical erection to the Chancery. For this purpose. they will make a twofold copy of the following formula:

> "A certain number of faithful of the parish of .... being prepared to give their names to the Confraternity of Christian Doctrine, Rev. Father ...., parish-priest, asks his Excellency .... to grant the canonical erection of this Confraternity for his parish."

The decree of canonical erection will be written down at the bottom of this request and one of the copies will be returned to the parish-priest, while the other will be kept in the Chancery's archives.

This decree will be attached to the first page of a special book that will serve as a register for the Confraternity. In this register, the names of the members of the Confraternity will be put down, the minutes of meetings will be recorded; the parish-priest's visits to schools will be marked out in it, also, the organization of the teaching of catechism in the parish, and all such information as may allow to make out rapidly what has been done to carry out the authority's prescriptions in this matter. This register, together with the other parish registers, must be put at the Bishop's disposal at the time of the pastoral visitation.

By this decree, the Confraternity is affiliated, *ipso facto,* to the archconfraternity, the center of which is at Santa Maria del Pianto, Rome, and it enjoys the same privileges and indulgences.

In places where there is a Baptistery, the community will walk there in procession, singing the psalm: *Laudate Pueri*.

The celebrant. — No sooner were you born than your beloved parents, with your godfathers and godmothers took you to the church to be baptized by the priest of God, in the Name of the Father, the Son and the Holy Ghost. Then your godfathers and godmothers promised solemnly to God, in your name, that you would live faithful and obedient to His law until death. Will you, dear children, renew today the promises which were made a few years ago, by your godfathers and godmothers?

The children. — Yes, we will.

The celebrant. — Well then, in presence of God who sees you, raising your mind to Him and with your whole heart, make your profession of faith.

The children recite together the Creed and the Our Father.

The celebrant. — Now, dear children, stand up, and with all the seriousness, all the attention of which you are capable, listen to my questions, answer sincerely and clearly to what I will ask.

Renunciation of Satan

The celebrant. — Our Lord has vouchsafed once to call you "to His temple, that you become temples of the living God and the Holy Ghost dwell in you". He has expelled from you "the unclean spirit, the damned, the cursed devil". But this "father of lies" seeks by all sorts of false reasons and charms to regain possession of your hearts. Tell me therefore: Do you renounce Satan who is the enemy of God and of the Catholic Church?

The children. — We do renounce him.

The celebrant. — Do you renounce all his works which are the sinful acts?

The children. — We do renounce them.

The celebrant. — Do you renounce, lastly, all the vanities of the world?

The children. — We do renounce them.

Profession of Faith

The celebrant. — My children, you have just denied Satan. Now, turn yourselves towards Christ who was his victor on the cross and, bearing in mind that He has said that "He would be ashamed before His Father of them that had been ashamed of Him before men", profess publicly your faithfulness to His doctrine and to the virtue of faith which He has imparted you in Baptism.

Today in presence of God, in presence of your parents and of the large parochial family, you will make a solemn and firm profession of your Holy Christian Faith, the same faith that the holy apostles and martyrs have professed; you will openly and boldly proclaim that you believe in all the truths believed and taught by the Catholic Church and that you will always make this faith the guide of your lives and the rule of your conduct. Wherefore I ask you:

— Do you believe in the adorable mystery of the Blessed Trinity, one God in three distinct persons: The Father, the Son and the Holy Ghost?

Answer: — Yes, we do believe!

— Do you believe that God the Father Almighty, has created heaven and earth?

Answer: — Yes, we do believe!

— Do you believe that the Son ofGod, the second person of the Blessed Trinity became Man, through love for us and that He was called Jesus?

Answer: — Yes, we do believe!

— Do you believe that Jesus Christ, the Son of God, was conceived by the Holy Ghost and that He was born of a Virgin called Mary?

Answer: — Yes, we do believe!

— Do you believe that Jesus Christ suffered under Pontius Pilate, was crucified and died to redeem us.

Answer: — Yes, we do believe!

— Do you believe that Jesus Christ after his death, was buried, that His soul descended into Limbo, that He rose from the dead on the third day, that He ascended into Heaven where He sits at the right hand of God his Father?

Answer: — Yes, we do believe!

— Do you believe that Jesus Christ will come at the end of the world to judge all men.?

Answer: — Yes, we do believe!

— Do you believe in the Holy Ghost, who is the third Person of the Blessed Trinity, one God with the Father and the Son?

Answer: — Yes, we do believe!

— Do you believe that the Holy Catholic Church is the only true Church instituted by Jesus Christ?

Answer: — Yes, we do believe!

— Do you believe all that the Holy Catholic Church believes and teaches, because it was revealed by God?

Answer: — Yes, we do believe!

— Do you believe in the Communion of Saints which is the spiritual union existing between all the members of the Catholic Church?

Answer: — Yes, we do believe!

— Do you believe there are seven sacraments instituted by Jesus Christ to remit sins, to give grace and make us holy?

Answer: — Yes, we do believe!

— Do you believe that Jesus Christ, the Son of God, our Saviour is really and truly present in the Holy Eucharist, that He still offers himself as a victim for us in the Holy Sacrifice of the Mass and that He gives Himself to us in Holy Communion to be the life of our souls?

Answer: — Yes, we do believe!

— Do you believe that the Catholic Church has the power of remitting sins?

Answer: — Yes, we do believe!

— Do you believe that all men will rise at the end of the world, having the same body, to be judged on their deeds and receive the reward that they deserved for themselves.

Answer: — We do believe with all our souls and we will believe for ever and ever in all the articles of faith taught us by the Holy Catholic Church. In that Catholic faith we want to live and die.

— Will you adhere to Jesus Christ for ever? In other words will you live according to the doctrine and the teachings of Jesus Christ? Will you accept the sacrifices and the penances of Christian life and be faithful to Jesus in the temptations and trials of this life?

Answer: — Yes, we will adhere to Jesus forever.

— Do you promise to have a constant devotion and filial love towards your mother, the Blessed Virgin Mary?

Answer: — Yes, we do promise.

— Always keep in your thoughts the white garment imposed on you at Baptism and the lighted candle that was placed in your tiny hand by the priest. Never forget to keep your innocence with the greatest care, to revive your faith, to rouse your hope, to enkindle your charity with good and holy works that you may enter with the saints in the everlasting glory of Heaven after your death.

N. B. — *This renovation of baptismal promises may take place before or during Holy Mass, either at the Baptistery or in the Sanctuary.*

Act of Consecration to the Sacred Heart of Jesus

O Sacred Heart of Jesus to Thee I N. N. devote and offer up my life, thoughts, words, actions, pains and sufferings. My entire being shall henceforward only be employed in loving, serving, honouring and glorifying Thee. It is my unswerving determination to belong entirely to Thee and to do all for thy love, to renounce, with my whole heart, all that might displease Thee.

Be thou, o most Sacred Heart, the sole object of my love, the protector of my life, the pledge of my salvation, the cure of my frailty and unsteadiness, the atonement for all the failings of my life, and secure refuge at the hour of death.

Be thou also, O most bountiful Heart, my justification at the throne of God, and screen me from his anger, which I have so justly merited. In Thee I place all my confidence and convinced as I am of my own weakness, I rely entirely on thy compassionate mercy.

Annihilate in me all that is displeasing and offensive to Thee. Imprint thyself like a divine seal on my heart, that

I may ever remember my obligations, and never be separated from Thee. May my name, also, I beseech Thee, by thy tender goodness, ever be fixed and engraved in Thee, O book of life: In this I place all my happiness; this is all my desire, to live and die in no other quality, but that of thy devoted servant. Amen.

(Three years indulgence; cf. *Preces et pia opera*, p. 153.)

II. AFTERNOON (OR EVENING)

1. Sermon. Importance of the teaching of Catechism.
2. Reception of Mount Carmel Scapulary.
3. Consecration to the B. V. Mary.
4. Awarding of Diplomas.
5. Benediction of the Blessed Sacrament.

Act of Consecration to the Blessed Virgin Mary

Most Holy Mary, Mother of God, amiable Queen of Angels and men, these whom thou seest here prostrate at thy feet, are Christian souls whom thy Son has nourished with his adorable flesh and his precious Blood. These children are thine in a special manner through their union with Jesus Christ. They come to render their homages to thy highness, to acknowledge thy kindness and to beseech thy protection.

O clement Virgin, kindly receive our feelings of gratitude in return for the maternal protection with which thou hast surrounded us since our childhood. Keep us in the piety and Christian fervor that we have at the present moment. Defend us against ourselves, our own weakness, guard us against the evil influence of the enemies of our souls.

O Queen of Heaven, we love to greet thee with the most glorious names. No praise is too great for thee, but there is nothing we cherish more than to be able to call thee our Mother. At this moment, we invoke thee under this title, we make an appeal to thy motherly heart and we place our resolutions in thy hands. We promise thee never to forget that we are thy children; we will be docile children, affectionate and obedient to our heavenly Mother. Give us in return the powerful help of thy prayers. With the help of thy prayers and thy protection, we trust that we may remain always in God's love and hope to be with thee, one day, in Heaven. Amen.

Reading-matter in the home, ...
Frequent receiving of sacraments? ....
Attendance at Mass? ....
Is the mother a good Christian, common sense, sense of sacrifice, or inconsiderate, vain, wordly? ....
Health ....
Alcoholism ....
Tuberculosis ....
Nervous deseases ....
Resources: Can the family pay for the child's education? Will it pay? .... In whole or in part? ....
Remarks on the brothers and sisters ....
Any danger that the family should lead the child to priesthood through vanity or worldly interests? ....
Other remarks: ....

Kindly make out a form like this one for each child and forward to the Chancery, at the latest, for the pastoral retreat.

APPENDICE XXXII — ART. 253, § 2

Liste des quêtes commandées

1. Le jour de l'Epiphanie.

POUR L'ABOLITION DE L'ESCLAVAGE EN AFRIQUE.

Benoît XV dans l'encyclique *Maximum Illud*, A.A.S. 1919, p. 454, après avoir recommandé les oeuvres missionnaires de la Propagation de la Foi, de la Sainte Enfance et de Saint-Pierre Apôtre, ajoute: "*Ad Hæc diligenter observari volumus quod a decessore nostro fel. rec. Leone XIII præscriptum, ut in festo Epiphaniæ Domini in omnibus orbis terrarum sacris ædibus, stipes pro redimendis captivis ex Africa, corrogentur, et quantum collectum erit pecuniæ, ad S. Concilium Fidei Propagandæ mittantur.*" Pour plus de renseignements sur cette question, lire la lettre de Léon XIII, *Catholicæ Ecclesiæ*, qui se trouve à la page 298 du deuxième volume des "Lettres apostoliques de Léon XIII" publiées par la maison de la Bonne Presse.

2. "Le dimanche qui tombe entre l'anniversaire de l'élection du Pape et celui de son couronnement." (Cf. C.S. art. 57.)

POUR LE DENIER DE SAINT-PIERRE.

.... of the ....
name of purchaser City, Town, village or Parish
of ...., in the province of ...., the receipt whereof is hereby acknowledged, doth grant unto the said .... and his descendants, professing
name of purchaser
the Roman Catholic Faith, the right to use for a term of one hundred years, for the purpose of a burial ground, a lot of land in the cemetery of the ROMAN CATHOLIC PARISH of .... called .... and
name of the Parish name of cemetery
situate .... in the
description of land covered by cemetery
.... of .... in the
City, Town or Parish
province of ...., which cemetery lot is delineated and laid down on the map or plan of said cemetery, and is therein designated by the name of .... containing by admeasurement .... superficial feet, more or less:—
to have and to hold the herein above named premises subject to all rules and regulations from time to time in force of the said cemetery and subject always to all laws now in force or hereafter to become in force of the Roman Catholic Church as to who may or may not be buried in a cemetery of the ROMAN CATHOLIC CHURCH and subject also to the condition that the right of burial hereby granted may not be alienated in any way whatsoever without the consent in writing of the then Pastor of the said Roman Catholic Parish of .... being first had and obtained.

IN WITNESS WHEREOF the signature and seal of .... Parish Priest for the said Parish of .... and of the grantee this .... day of .... A.D. 19..........

Signed, sealed and delivered
in the presence of:

.... Seal.

.... Seal.

Tels sont les principaux documents dont il est utile de connaître les noms et la signification. Il y a à ajouter le Bail ou *"Lease"* pour la location de tout terrain, de façon légale; et la Convention de vente ou *"Agreement for Sale"* dans une transaction de terre; s'il s'agit d'une vente au comptant, il faut donner un *"Transfer"* de terre à l'acheteur, sous le *"Torrens Title"*, ou nouveau régime... ou bien un *"Deed of Land"* sous le "Vieux système".

APPENDIX XXXV — ART. 258, 261

Excerpts from the act to Incorporate the Catholic Parishes and Missions in the Province of Manitoba.

Her Majesty, by and with the advice and consent of the Legislative Council and Legislative Assembly of Manitoba enacts as follows:

1. If any parish or mission of the Catholic Church owns or wishes to acquire any land for the erection of a church, chapel, parsonage house, or for a cemetery or other worship purposes, such parish or mission, from the fact of its canonical erection, shall become a body politic and corporate, which will be represented by His Grace the Archbishop of St. Boniface; and in case of death or of absence by the Administrator of the Archdiocese, by his Vicar General or the Dean of his Clergy and the priest canonically appointed for the administration of such parish or mission, with power to associate with them, for any period of time, two other members or representatives of the said corporation.

2. These different corporations will be known under the name of "The Catholic Parish of ...." (or "The Catholic Mission of ....") according to the names given or which may be given to those parishes or missions at the time of their regular establishment by the Archbishop or the Administrator of the Archdiocese.

3. Said parishes and missions under these names, and represented as above, may have a perpetual succession and a seal, with power to change, alter or renew said seal as often as they will see fit: and may under the same name, and at any time in the future, buy, acquire, hold, possess, enjoy, take and receive for their said establishment, by virtue of any legal title whatever, and without any further authorization,

any lands, tenements, hereditaments and immovable property, within the limits of this Province, with an income not exceeding two thousand five hundred dollars Canadian currency per annum: and each of said Corporations shall have the power to sell, mortgage, dispose of, buy, acquire or own property, for the same purposes and under the same name, shall be able and may prosecute and be prosecuted for the same purposes and under the same name, assign or be assigned to, appear before any court of law in any place whatever, and in as ample and advantageous a manner as any other body politic and incorporate, or as any person legally entitled to prosecute or be prosecuted, assign or be assigned; and said Corporations shall have all power and authority to draft and enact such regulations and orders not contrary to the laws in force in this Province, and to the laws of the Catholic Church, which shall be deemed necessary and useful to the welfare of said Corporations for their management and that of their business and property; and from time to time may amend, alter or annul said regulations and orders, or any of them, in such manner as said Corporations shall deem fit and proper.

4. Be it enacted, that all property already assigned for the maintenance and support of the Catholic parishes and missions may be transferred to any of said parishes or missions as incorporated under this act. The patents applied for in the name of the Catholic missions shall become the property of the said parishes and missions to which such land has been donated or granted.

5. And be it enacted, that each of said Corporations shall have the right to appoint one or more attorneys to manage the affairs of the said Corporation.

6. And be it enacted that said Corporations shall have to give a written statement of their property when required so to do by the Lieutenant-Governor of this Province.

7. And be it enacted, that no member of said corporation shall become individually responsible for any of the debts, contracts or liabilities of said Corporations.

8. And be it enacted, that nothing contained in the present Act shall in any way be held to affect, or be interpreted as affecting the right of Her Majesty, her heirs or successors, or the rights of any body politic or corporate.

9. This Act shall be a Public Act.

I. CATHOLIC POPULATION (AT LEAST BY NAME)

	Number of families	Number of persons: Communicants	Number of persons: Non-comm.	Total	Out of this number how many Half-Breeds.
2. Of French language					
" English "					
" Polish "					
" Flemish "					
Others of Latin rite who understand and speak: French					
English					
Other languages [1])					
TOTAL					

3. Out of this total:

	Families	Persons
a) How many do not attend church		
b) Do not perform their Easter duty		
c) Do not assist at Holy Mass when they may		
d) Attend Protestant or schismatic churches		
e) Were there conversions of careless Catholics to the practice of religion		

4. Besides latin Catholics, have you any Catholics of Greek rite (Ruthenians) on your territory? ______
   a) Are they looked after by priests of their rite? ___
   b) If not, what is their religious situation? Indifference? ______ Ignorance? ______ Do they attend your church? ______ How many families? ______ How many individuals? ______ Have you done something for them during the year? ______

(1) Kindly give here those only who can understand neither English nor French, so as not to duplicate the number of those already included in the two preceding lines and to obtain the exact population of your territory by adding the totals.

5. Increase in population:

Number of persons

a) By birth ________________ ______

b) From elsewhere (in the diocese) ______

(outside the diocese) ______

c) Conversion of non-Catholics ___ ______

TOTAL ___ ______

Decrease in population:

a) By death ________________ ______

b) Gone elsewhere (in the diocese) __ ______

(outside the diocese) ______

c) By giving up the Catholic religion ______

TOTAL ___ ______

On the whole, increase or decrease, comparing to the preceding year ________________ ______

II. School situation and religious teaching

6.

School districts	Number of: Ratepayers cat.	non cat.	Trustees cat	non cat.	Teachers cat.	non cat.	Children cat.	non. cat.	Total	½ hour of catechism	Prog of 1 Ass.
1											
2											
3											
4											
5											
6											
7											
8											
Total											

Summary: How many of your children attend schools controled by Catholics? ____________

How many attend schools controled by non-Catholics? ____________

Are there any of your school children who belong to other parishes? How many? ____________

Do you have boarders? ______ How many? ______ How many Protestants on this number? ____________

7. Have you made sure that the dioceson program of catechism was followed in your schools this year? ....

Have you personally taught catechism in your schools? .... How many times a month? ....

Is the Confraternity of the Christian Doctrine organized in your parish? ....

How many members has it? .... How many meetings during the year? ....

For how long and for what children have you taught catechism at church? ....

Are there any of your Catholic children who attend Protestant Sunday Schools? ....

What have you done special for children who have no catechism at school? ....

Have you had vacation catechisms? ...... How long? ......

By whom? ...... How many children have attended? ......

Do you foresee the possibility of having these vacation catechisms next year? ....

Are there any of your chilidren who follow catechism by correspondance? .... How many? .... Wherefrom are the courses? ....

Do you have Catholic children who have had no catechetical teaching during the year? .... How many? ....

Do you foresee any improvement to this situation next year? ....

8. Have all your 6th. grade children taken part in the diocesan contest? .... How many? ....

If not, why? ....

How many have obtained their diocesan diploma? ....

Have you observed, according to diocesan regulations, the Sunday of Christian Doctrine? ....

If not, why? ....

9. How many children of your parish are boarders elsewhere? ....

How many boys in the classic course? .... In what institution? ....

Any hope of priestly vocation among them? ....

Do you forsee any candidate to the classic course, with signs of vocation, for September next? ....
Names: ....

Have you had religious vocations during the year? ....
How many? .... Names and communities: ....

10. Have you followed the diocesan program for preaching on Sundays? ....

Have you fulfilled the program? ....

How often have you given spiritual conferences to your religious? ....

Do you preach during Lent? .... How often? ....

What were the activities of l'*Association d'Education* in your parish during the year? ....

III. CHRISTIAN LIFE AND CATHOLIC ACTION

11. Number of Baptisms during the year? .... Out of this number, are there any converts? .... How many? .... Is there any delay in having children baptized? ....

Are there children born from Catholic parents who have not been baptized during the year? ....

12. Number of marriages during the year? ....

Out of this number, how many mixed marriages? ......
how many marriages revalidated?..

Have there been Catholics who have united without religious marriage? ....

From mixed marriages, are there children born during the year who are not baptized? .... How many? .... Have you visited these families to remind them of the promises they have made? ......

Have there been mixed marriages before the Protestant minister? ....

Have there been marriages of 2 Catholics without nuptial Mass? ....

Have you recalled during the year the laws of the Church and the diocesan regulations concerning mixed marriages? ....

Does courting take place in a Christian manner? ....

13. Number of burials during the year? ____________

Have Catholics been buried without religious ceremonies? ____________

What was the reason? ____________

Have Catholics died without the last rites? ______ How many? ______ Through neglect or accident? ______

14. EUCHARIST.

How many Communions have you given during the year? ____________

How many parishioners (religious excepted) have rereceived daily? ______ weekly? ______ What percentage of your communicants receive monthly? ____________

Do you encourage the First Friday Communion? ______ Or the monthly communion on one Sunday for your confraternities?______ With what result?______

What percentage of your communicants are satisfied with the Paschal Communion? ____________

Have children grown up to the use of reason made their First Communion? ____________

What have you done to prepare them? ____________

How many children of more than 8 have not made their First Communion? ____________

Did you have the Forty Hours' Prayer? ______ With noctural adoration? ____________

Is there usual serious neglect in the assistance at Sunday Mass? ______ In how many families? ______

How many persons (religious excepted) assist at Holy Mass on week days? ____________

Are there times in the year when a greater number assist at Holy Mass on week days? ____________

On week days, do you say Mass at a fixed and convenient hour for those who would assist? ______

How many High Masses have your parishioners paid during the year? ______ Low Masses? ______ Have you drawn their attention on this subject?____

15. Catholic Action. What has been done this year:
a) In your schools for the Crusade? ....
for the Catholic School Youth (J.E.C.)? ....
b) Among the youth past school age, for the different specialized movements:
Catholic Farm Youth (J.A.C.)? ....
Catholic Feminine Farm Youth (J.A.C.F.)? ..
What other movements? ....
c) Among your adults, for cooperatives:
Study-clubs? ....
Realisation? ....
What group of your parishioners have made a closed retreat? .... How many? ....
Give a general idea of your other associations or confraternities throughout the year? ....

IV. Financial affairs and questions of general order

16. Has the parish provided the sufficient resources to cover the ordinary expenses through tithes, pews and Sunday collections? ....
If not, to what other means have you resorted? ....
What percentage of your budget has been provided by these means? ....
How many families have contributed nothing to the church in tithes or pew rent? .... Out of this number, how many, do you think, could have contributed something? ....
Surplus or deficit for the year? ....

17. Books or periodicals read in families? ....
How many families read only Protestant papers? ....
How many read Portestant and Catholic papers? ....
How many read nothing but Catholic literature? ....
Is there a parochial library circulating Catholic books? ..
In how many families? ....
Have you done something during the year to favour the Catholic press or Catholic readings? ....

How many families have you suscribing to *"La Liberté"?* .... To the Northwest Review? .... To the *Gazeta Katolicka"* (Polish)? .... Do you see any means of increasing the number of these subscribers? ....

How many of your families have a radio? ....

How many are mindful of controling programs in a moral or Catholic viewpoint? ....

Have you reminded the faithful of this obligation? ......

Have you announced and recommended Catholic broadcasts? ....

18. How is Sunday employed? ....

Are dangerous or forbidden amusements resorted to? ....

Are Protestant organizations frequented? ....

Are there badly kept houses? .... Public dance halls? .... Cinematograph halls, without control? .... Beer parlors badly kept? .... Are these places frequented by Catholics? ....

Would it be possible to convince your Catholics not to encourage these houses? ....

Liquor abuses? ....

Dances? ....

Other remarks? ....

19. Have you besides your parish, mission chapels to attend to? .... Mission points without chapels where you say Mass? ....

Kindly give here the names of either categories, and if you have not the new questionnaires (1939) to give details, kindly ask them to the Chancery. ....

Signed on the .... 19........

.... Pastor of ....

Note: The pastoral zeal cannot be blind. In order to be enlightened, it must know the environments in which it must work and the duties imposed upon it by the law of the Church and priestly charity. This questionnaire will allow you to ascertain whether you know your parish, and, if well filled, will enable your Bishop to know the diocese.

APPENDIX XXXVIII — ART. 233

Excerpts from "The Public Schools Act" of Manitoba

"The Public Schools Act"
Chapter 34
of the Statutes of Manitoba 1930.

5. Religious teaching, to be conducted as hereinafter provided, shall take place in any public school in Manitoba;

a) if authorized by a resolution passed by the majority of the school trustees of the district in which the school is carried; or

b) if a petition be presented to said school trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school in the case of a rural school district, or by the parents or guardians of at least twenty-five children attending the school in the case of a city, town or village school.

6. Such religious teaching shall take place between the hours of half-past three and four o'clock in the afternoon and shall be conducted by any Christian clergyman whose charge includes any portion of the school district, or by any person duly authorized by such clergyman, or by a teacher when so authorized. Provided that where a school is closed at half-past three o'clock in the afternoon under the Regulations of the Department such religious teaching shall take place between the hours of three and half-past three o'clock in the afternoon.

7. Where so specified in such resolution of trustees, or where so required by a petition of parents or guardians, religious teaching during the prescribed period may take place only on certain specified days of the week instead of on every teaching day.

8. In any school in towns and cities where the average attendance of Roman Catholic children is forty or upwards, and in villages and rural districts where the average attenance of such children is twenty-five or upwards, the trustees shall, if required by a petition of parents or guardians of such number of Roman Catholic children, respectively, employ at least one duly certified Roman Catholic teacher in such school. In any school in towns and cities where the average attend-

ance of non-Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards, the trustees shall, if required by the petition of parents or guardians of such children, employ at least one duly certified non-Roman Catholic teacher.

9. Where religious teaching is required to be carried on in any school in pursuance of the foregoing provisions and there are Roman Catholic and non-Roman Catholic children attending the school and the school room accommodation does not permit of the pupils being placed in separate rooms for the purpose of religious teaching, provision shall be made by the regulations of the Department whereby the time allotted for religious teaching shall be divided in such a way that the religious teaching of Roman Catholic children shall be carried on during the prescribed period of one-half of the teaching days in each month, and the religious teaching of the non-Roman Catholic children shall be carried on during the prescribed period of one-half of the teaching days of each month.

10. No separation of pupils by religious denominations shall take place during the secular school work.

11. Where the school room accommodation at the disposal of the trustees permits, instead of allotting different days of the week to different denominations for the purpose of religious teaching, the pupils may be separated when the hour for religious teaching arrives and placed in separate rooms.

12. No pupil shall be permitted to be present at any religious teaching unless the parents or guardians of such pupil desire it. If the parents or guardians do not desire the attendance of pupils during such religious teaching, then such pupils shall be dismissed before the religious teaching is begun, or shall remain in another room.

13. The Department may make regulations not inconsistent with the principles of this Act for carrying into effect the provisions of the eight last preceding sections.

RELIGIOUS EXERCISES

14. Public schools shall be entirely non-sectarian, and no religious exercises shall be allowed therein except as provided in sections 15 and 16.

15. Religious exercises in public schools shall be conducted according to the regulations of the Advisory Board. The time for such exercises shall be just before the closing hour in the afternoon, except that in cities, towns and villages the school board by by-law may provide that such exercises shall be held just after the opening of school in the morning. If the parent or guardian of any pupil notifies the teacher that he does not wish such pupil to attend such exercises, then such pupil shall be dismissed before such exercises take place or shall remain in another room.

16. Religious exercises shall be held in a public school entirely at the option of the school trustees for the district, and upon receiving written authority from the trustees, it shall be the duty of the teachers to hold such religious exercises.

SCHOOL VISITORS

22. (1) Members of the advisory board, judges, members of the Legislature and members of the municipal council shall be school visitors in the rural municipalities, cities, towns and villages where they respectively reside.

(2) A clergyman, being a British subject by birth or by naturalization, shall be a school visitor, but only in the rural municipality, town, city or village where he has pastoral charge.

APPENDICE XXXIX — ART. 188

Extrait du Concile de Malines sur le jeûne

"Ayant devant les yeux l'objet premier de la loi du jeûne, à savoir un seul repas complet par jour, on aura soin de ne pas faire de la réfection permise le matin un véritable déjeuner, ni de la collation du soir un véritable souper. En expliquant aux fidèles ces prescriptions, on se gardera de toute interprétation qui ne respecterait pas l'essence de la loi; mais on évitera aussi celles qui en rendraient l'observation pratiquement impossible à beaucoup. Mieux vaut adapter l'accomplissement de la loi aux exigences de l'humaine nature que de devoir en exempter la plupart des fidèles.

En ce qui concerne en particulier la quantité des aliments à prendre, à condition de ne pas déroger à la règle essen-

tielle d' *"un repas complet"* par jour, on aura égard au tempérament d'un chacun, à son âge, à ses occupations, ainsi qu'à la durée du jeûne prescrit. D'une façon générale, chacun pourra prendre, en fait de nourriture, autant qu'il lui est nécessaire pour éviter un malaise qui lui rendrait impossible l'accomplissement convenable de son devoir d'état; et de ce que le jeûne du carême est, de par sa longueur et sa continuité, plus difficile à supporter que celui des vigiles et des quatre-temps, on conclura que pendant le carême les rations du matin et du soir peuvent être mesurées un peu plus largement."

(Cf. Concile Provincial de Malines, V. 1937, No. 69.)

APPENDIX XXXIX — ART. 188

Excerpt from the Council of Mechlin on fasting

"Bearing well in mind the primary object of the law of fasting, that is, one only full meal a day, one will be careful not to make out of the refection allowed in the morning a regular breakfast, nor of the night meal a regular supper. When explaining these prescriptions to the faithful, one will avoid any interpretation that would disregard the essence of the law; but, such interpretations will also be avoided as would make it practically impossible for many to comply with the law. It is better to accommodate the fulfilment of the law to the requirements of human nature than to be forced to free most of the faithful from its obligation.

As regards the quantity of food to be taken, provided that one does not derogate from the essential rule of *one full meal a day*, the constitution, the age, the occupation of each person, as well as the duration of the prescribed fast, should all be taken into consideration. In general, let one take as much food as he ought in order to avoid any inconvenience which would prevent him from performing properly his ordinary task. As the lenten fast, because of its length and its continuity, is more difficult to bear than that of Vigils or Ember days, it may be taken for granted that during Lent, the morning and evening allowances may be measured more broadly."

(Cf. Provincial Council of Mechlin, V, 1937, No. 69.)

ENGLISH REFERENCE TO THE *TABLE ANALYTICO-ALPHABÉTIQUE*

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B

C

CONFRATERNITY: Confréries. Associations.

CONFRATERNITY OF CHRISTIAN DOCTRINE: Confrérie de la Doctrine chrétienne.

CONGREGATIONS, RELIGIONS: Religieux.

CONGRESS: Congrès.

CONSULTORS, DIOCESAN: Consulteurs diocésains.

CONSULTORS, PAROCHIAL: Curés consulteurs.

CONTRACTS: Contrats.

COOPERATIVE: Coopératives.

CORPORATION, ARCHIEPISCOPAL: Corporation Archiépiscopale.

COUNCIL OF VIGILANCE: Conseil de vigilance.

COURT, CIVIL: Privilège du for.

CRUSADE, EUCHARISTIC: Croisade eucharistique. Associations de Jeunesse.

CURATE: Vicaire paroissial. Desservant.

CURATOR: Curateur.

CURIA, DIOCESAN: Chancellerie.

CULT: Culte.

CULT, DISPARITY OF: Mariages mixtes.

D

DANCE: Danse.

DAY: Journée. Journées sacerdotales.

DEANERIES: Vicariats forains.

DELEGATE, APOSTOLIC: Délégué apostolique.

DEAN: Vicaire forain.

DEBTS: Dettes.

DEVOTIONS: Culte.

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